

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



THE CONSECRATION OF BISHOP WELLER IN 1900

When this picture was first published in *The Living Church* of November 17, 1900, it aroused universal interest and no little protest, for it was the first time in the American Church that copes and mitres had been worn at the consecration of a Bishop. Restoration of the historic episcopal vestments was one of the contributions of the Catholic movement to the enrichment of Church life. (For identification of the participants see page 7.)

The South India Church

An Open Letter by the

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LETTERS

New Low?

TO THE EDITOR: In your editorial of August 31st, "What They Wanted to See," THE LIVING CHURCH achieved a new journalistic low. You say of the recent visit to Yugoslavia of seven Protestant clergymen, "They saw only what they wanted to see." Obviously you meant that as an indictment. But Americans have been told that visitors to Yugoslavia were allowed to see only what the government of that country wanted them to see! The fact is, as you inadvertently stated, that we did see everything we wanted to see. In fact we planned the entire program, and no request we made was refused by the Yugoslav government.

You say, "The partisan and superficial tone of their statement is indeed a disappointment." We have said many times, and the press has broadcast the fact, that the "statement" to which you refer was a brief, preliminary release in Belgrade, and that our detailed report of our trip would be released later. If you read the newspapers, you apparently see only what you want to see.

You say, "The enthusiastic whitewash of Tito and all his works by the seven travelers disqualified them as impartial judges, etc." That lying statement has been made many times in the yellow secular press. You are keeping bad company. Our group would be interested to have you locate, in any statement we have made, any justification for this comment. We have made no appraisal of the Tito government, and did not go to Yugoslavia to do so.

As you are doubtless aware, this and your previous editorial attacking the *Churchman* and intimating that it is not an Episcopal journal, have been widely reprinted in full by the Roman Catholic press of America. Patrick Scanlon, managing editor of the Coughlinite official diocesan journal of the Roman Catholic diocese of Brooklyn, the *Tablet*, sent copies of your first editorial to trustees of the *Churchman* Associates with a covering letter attempting to influence them against the *Churchman*. Is your Anglo-Catholicism

so inclusive that you are pleased to collaborate thus with the Vatican?

(Rev.) GUY EMERY SHIPLEY
Editor, the *Churchman*.

New York.

Editor's Comment:

(1) The statement, which we published in full, was the exact statement released by Dr. Shipley and his associates. It was not picked up from the "yellow secular press" but supplied by Religious News Service.

(2) It looked like "whitewash" to us, and we exercised our editorial right to say so.

(3) We are not responsible for use made of our editorials by the *Tablet* or any other periodical agency.

The Philippine Church

TO THE EDITOR: The editor of the *Church Times* was generous enough to print in his correspondence column a request about English priests similar to the next paragraph. Will you be so good as to print this request about American priests?

I am engaged upon the preparation of a monograph describing the Hawaiian Reformed Catholic Church and its first Bishop (1861-1870), Dr. Thomas Nettleship Staley. The mission to Hawaii was designed as a joint action of the Church of England and the Church in America but the beginning of the American Civil War at the time of the mission's establishment made impossible the immediate cooperation of the Church in America. After the war, however, Dr. Staley went to the General Convention of 1865 and was able to recruit one or two American priests. In all, four American priests were canonically resident in Hawaii, one American priest made an extended visit to Hawaii and one Englishman, ordained by Dr. Staley, moved to the United States upon his leaving Hawaii. In my study I wish to give a biographical sketch of each of these six men: the Rev. Frs. Peyton Gallagher (November 13, 1825-May 9, 1903) of Geneva, N. Y.; Richard Bayley Peck (May 16, 1837-January 11, 1905) who spent most of his life in New Jersey; Franklin Samuel Rising (d. December 1868), author of the pamphlet, *Are the Romanizing Germs in the Prayer Book*—the opening gun of the Reformed Episcopal misadventure; Charles William Turner (d. September 2, 1920), sometime dean of Dallas; Edward Warren (April 20, 1913), a canonical resident at Marquette at the time of his death; and George Brayton Whipple (June 26, 1833-July 19, 1888), brother of Dr. Henry Benjamin Whipple, Bishop of Minnesota. I wish to obtain additional biographical material about and a portrait of each of these men. Perhaps some of the readers of THE LIVING CHURCH may have such information.

ANDREW FOREST MUIR.

Box 2759, Honolulu 3, Hawaii.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription \$6.00 a year.
Foreign postage additional.

SEVENTEENTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Mr. Gunn Elected Coadjutor
of Southern Virginia

The Rev. George Purnell Gunn, rector of the Church of the Good Shepherd, Norfolk, Va., was elected Bishop Coadjutor of the diocese of Southern Virginia on September 17th. Mr. Gunn has accepted the election, and the consecration will take place as soon as a majority of the consents of the House of Bishops and the standing committees have been received.

The council opened with a celebration of the Holy Communion at 9:30 AM, at St. Paul's Church, Suffolk, Va. In addition to Mr. Gunn, the other clergy who were nominated were the Rev. Messrs. F. Bland Tucker, David C. George, Samuel M. Shoemaker, Francis H. Craighill, Jr., Norvell E. Wicker, C. W. Carnan, Jr., H. H. Martens, E. R. Carter, Jr., Don Frank Fenn, Norman E. Taylor, Churchill J. Gibson, Moultrie Guerry, Robert A. Magill, James W. Kennedy, and Theodore V. Morrison. The election came on the fifth ballot, and motions were adopted in both houses to make the election unanimous.

The meeting was called by Bishop Brown of Southern Virginia, by virtue of canonical approval of the action of the 55th annual council of the diocese in May, whereby creation of the election of a Coadjutor was authorized.



Aufenger.
MR. GUNN: Elected Coadjutor of
Southern Virginia on September 17th.

Mr. Gunn was born in Winona, Miss., on October 11, 1903, the son of the Rev. Elijah Steirling Gunn and Susan Ellwood (Carter). He was educated at the Virginia Episcopal School, Lynchburg, Va., the University of Virginia, and the Virginia Theological Seminary. He was ordained to the diaconate in 1929 and to the priesthood in 1930 by Bishop Jett of Southwestern Virginia. He was married to Miss Frances Hawkins Purnell in 1930, and they have three children. Before becoming rector of the Church of the Good Shepherd,

in 1932, Mr. Gunn was rector of Moore Parish, Altavista, Va. Mr. Gunn was a deputy to General Convention in 1940, 1943, and 1946; a deputy to the provincial synod in 1938 and 1939; and is a member of the standing committee, the executive board, and the department of promotion. He is also a member of the Masonic Fraternity.

Diocese of New Hampshire
Fails to Elect Coadjutor

The diocese of new Hampshire, at a special meeting called by Bishop Dallas and the standing committee on September 16th, failed to achieve a clerical majority for the election of a bishop coadjutor of the diocese.

The convention opened at St. Paul's Church, Concord, N. H., with a celebration of the Holy Communion by the Bishop, assisted by the Rev. C. F. Hall, rector of the parish. The convention opened at 9:30 AM, committees were appointed, and a rule of order was adopted, limiting nominating speeches to five minutes. The Rev. Messrs. Robert H. Dunn, Charles W. Smith, Arthur V. Bennett, Robert McC. Hatch, Charles F. Hall, Erville B. Maynard, Richard P. McClintock, William H. Crouch, Richard G. Preston, Theodore O. Wedel, S. Whitney Hale, and Clinton L. Morrill were nominated. Dr. Hale received a majority of the lay votes on the third and each succeeding ballot, but a clerical majority was not reached.

Because it was evident that a ma-

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading national news picture agencies.

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BALLOTING FOR THE BISHOP COADJUTOR
OF SOUTHERN VIRGINIA

	First		Second		Third		Fourth		Fifth	
	C	L	C	L	C	L	C	L	C	L
Charles W. Carnan	1	1	0	1	0	0	0	0	0	0
E. R. Carter	2	2	1	1	0	0	0	0	0	0
Francis H. Craighill . . .	1	2	0	0	0	0	0	0	0	0
Don F. Fenn	1	1½	0	½	0	0	0	0	0	0
David C. George	1	2	0	1	0	0	0	0	0	0
Churchill J. Gibson . . .	0	1¼	0	0	0	0	0	0	0	0
Moultrie Guerry	7	4½	2	5	1	3	0	1	0	1
George P. Gunn	17	33¼	19	37¾	22	38	23	41	27	39½
James W. Kennedy	3	1	0	½	0	1	0	0	0	0
Robert A. Magill	12	8	25	19½	28	28¾	28	30	24	32½
H. H. Martens	0	2	0	0	0	0	0	0	0	0
Theodore V. Morrison . .	1	1	0	0	0	0	0	0	0	0
Samuel L. Shoemaker . .	0	0	0	1	0	0	0	0	0	0
Norman E. Taylor	1	1½	0	1	0	0	0	0	0	0
F. Bland Tucker	1	7	1	2¾	1	1¼	1	1	0	0
Norville E. Wicker	1	8	1	5	0	1	0	0	0	0
Votes Cast	49	75	50	76	51	73	51	73	51	74
Necessary to Elect	25	38	26	38	26	37	26	37	26	38

jority could not be obtained, and upon motion of the convention, the convention adjourned for one month, the time and place of the next meeting to be ordered by the Bishop and standing committee.

CONFERENCES

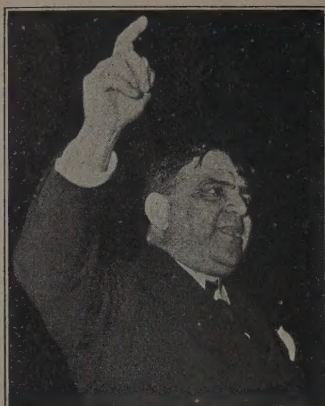
Plans for Three ACU Congresses

Plans have been announced for the congresses of the American Church Union, which are to meet in Dallas, Texas; Colorado Springs, Colo.; and Los Angeles, Calif. The same papers will be delivered at all the meetings by the Rev. Frs. Leicester C. Lewis, Paul Van K. Thomson, R. D. Crawford, and the Hon. W. W. Grant, chancellor of the diocese of Colorado.

The Dallas Congress will open at 8 PM on October 14th at St. Matthew's Cathedral. The Rev. David K. Montgomery will preside. Fr. Lewis and Fr. Crawford will present their papers on that evening. A Choral Eucharist will be sung in the presence of Bishop Mason of Dallas on October 15th, with the Rev. Sherwood S. Clayton as celebrant. The Rev. Dr. Albert R. Stuart, dean-elect of Christ Church Cathedral, New Orleans, will be the preacher. On the same day, the congress will reassemble at the cathedral at 3 PM, when Fr. Thomson and Mr. Grant will present their papers. The congress will close with a banquet at St. Matthew's Cathedral on October 15th at 6:30 PM. Mr. George L. MacGregor, president of the Dallas Power and Light Co., will be the toastmaster, and Bishop Mason will be the speaker. Registrations and a registration fee of \$2 should be mailed to the Rev. L. W. Thaxton, 4716 Coles Manor Place, Dallas.

The congress in Colorado Springs will be on October 16th and 17th. It will open at Grace Church, Colorado Springs, at 4 PM, when the first paper will be presented, with the Rev. Canon Harry Watts presiding. There will be a banquet that evening at 6:30, at which Dr. Clark Kuebler, president of Ripon College and of the National Guild of Churchmen, will speak. Bishop Ingley of Colorado will celebrate the Holy Communion at Grace Church at 7:30 AM, October 17th. The second paper will be given at 10 AM. At 11 AM, the Holy Eucharist will be celebrated by the Rev. Dr. J. L. Patton, and Bishop Bowen, Coadjutor of Colorado, will preach. In the afternoon, the two final papers will be presented. Registrations and a registration fee of \$2 should be sent to the Rev. Charles D. Evans, 2015 Glenarm Place, Denver 5.

St. John's Church, Los Angeles, will be the host to the congress in California. The meeting will open at 8 PM on Oc-



MR. LA GUARDIA; The former Mayor of New York died September 20th.

tober 20th, with the Rev. John M. York as chairman. Frs. Lewis and Crawford will read their papers at this time. On October 21st at 10:30 AM, there will be a Solemn High Mass, with the Rev. Robert M. Crane as celebrant, assisted by the Rev. Frs. Harold B. Robinson, deacon; and C. Boone Sadler, sub-deacon. Bishop Mason of Dallas will be the preacher at the Mass. At 2 PM, October 21st, the Rev. James L. McLane will preside at the meeting at which Fr. Thomson and Mr. Grant will present their papers. That evening, there will be a banquet at the University Club, at which Dr. Kuebler will speak. Registrations should be sent to the Rev. Robert M. Crane, 8220 Crockett Blvd., Los Angeles 1.

LAYMEN

Mayor LaGuardia Dies

As the nation paid tribute to Fiorello LaGuardia, who died September 20th, for his leadership as a congressman, as mayor of New York, and as head of UNRRA, Churchpeople mourned the death of a loyal and unostentatious Churchman.

The following telegram was sent to THE LIVING CHURCH by Bishop Manning, who was his close collaborator during the turbulent years of New York's first successful reform administration:

"Mayor LaGuardia's death comes as a shock to the people of New York and to many throughout our country. He was so full of vigor, so vitally interested in human life and human welfare, that it is difficult to realize that his life here among us is ended. During his whole service as mayor, he gave New York City one of the best and most honest administrations it has ever had, and his leadership helped greatly to inspire and unite and strengthen our people during the years of the World War.

"He was a member of the Episcopal

Church and when he came, as he often did, to services at the Cathedral [of St. John the Divine] he liked to come quietly and, as far as possible, unnoticed. But in 1935, when we made our special appeal for the completion of the sanctuary and choir of the cathedral, he willingly accepted the chairmanship of the public appeal for funds for this purpose.

"Mayor LaGuardia was interested in all that related to human welfare, but he had two passions: his love for children and his love for music. Whatever concerned the welfare of children stirred him to the depths. The sympathy of our whole community goes out to his wife and family. His faithful and fearless service to the people of our great city will long be gratefully remembered."

Mr. LaGuardia's body lay in state all day, Sunday September 21st, in the cathedral, he had helped to build. Over 45,000 people from all walks of life came to pay their last respects, and crowds attended the funeral on the following day. Bishop Gilbert of New York officiated, assisted by the cathedral clergy and by the Rev. Gerald V. Barry, rector of Mr. LaGuardia's home parish of Christ Church in the Bronx.

RELIGIOUS ORDERS

Fr. Weed Installed as Warden of St. John Baptist

Bishop Washburn of Newark installed the Rev. Paul C. Weed as warden of the Community of St. John Baptist, Ralston, N. J., in the Mother House of the Community on September 4th. Fr. Weed is rector of the Church of St. James the Less, in Philadelphia.

Fr. Weed was installed at a Choral Mass, at which he was the celebrant. The Rev. Harris T. Hall was the deacon, and the Rev. Edwin S. Ford was sub-deacon. The Rev. H. Freeston was the crucifer and the Rev. Ralph T. Milligan was thurifer. In the sanctuary, other than Bishop Washburn and his chaplain, the Rev. Elwood C. Boggess, were other friends and associates of the Community, including the Rev. Frs. Shirley Carter Hughson, OHC, Edward H. Schlueter, William Pitt McCune, Raymond H. Miller, Leicester C. Lewis, and Edward R. Noble.

MISSIONARIES

Two Leave for Orient

The Overseas Department of the National Council has announced that two new missionaries have been appointed for service in the Orient.

Miss Charlotte H. Hutchison, of Columbia, S. C., formerly a laboratory technician and recently serving in the

Navy, has sailed for China and will become Medical Technician at St. Luke's and St. Elizabeth's Hospital, Shanghai.

Miss Elsie Jacobs of Pittsburgh, Pa., will leave for the Philippine Islands in October to become secretary to Bishop Binsted. Miss Jacobs is a sister to the Rev. Edward Jacobs, who was appointed to the Philippines last year.

INTERCHURCH

Bishop Oldham to Australia

Bishop Oldham of Albany has been appointed by the Presiding Bishop to attend the centennial celebration of the dioceses of the Church of England in Australia, to be held in November. Mrs. Oldham will accompany the Bishop.

[RNS]

CANADA

Aid to Britain Urged

The House of Bishops of the Church of England in Canada, meeting in Synod in Saskatoon, Sask., agreed to support every effort to render "greatly increased material assistance" to the people of Britain. The resolution follows:

"Realizing as we do their great and increasing needs, we call upon all the people of our Dominion willingly to assume any sacrifices including limiting our own manner of living, which may be involved in giving the largest amount of help possible to our brethren and also to others in need."

[RNS]

ROMAN CATHOLICS

Pope Plans Reform of Roman Curia

Pope Pius is considering a reform of the *Curia Romana*, according to unconfirmed reports in Rome. The Curia, consisting of 12 sacred congregations, three tribunals, and five offices, represents the governing body of the Roman Catholic Church.

One reason why reorganization of the Curia is necessary is because of the present preponderance of Italians in the Sacred College of Cardinals. With one exception, all the sacred congregations are headed either by the Pope or by Italian cardinals.

Pope Pius is now seeking to de-Italianize the Church's administration by returning to the pre-Renaissance conditions, when the Curia had cardinals of many nationalities.

It is possible that the Pope may raise the number of cardinals from the traditional 70 to 100. In that event, it is believed that he will designate 70 as diocesan cardinals, and 30 as curial cardinals

with permanent residence in Vatican City.

Practical results of increasing the number of cardinals would be the lightening of the burden now borne by prefects and secretaries of the congregation.

[RNS]

HURRICANE

Lives Lost, Churches Damaged Along Mississippi Coast

By the Rev. RICHARD A. PARK

The Mississippi Gulf Coast on September 20th and 21st was recovering from one of the severest storms in its history. Martial rule was in effect, with the Army, Navy, National Guard, and American Red Cross on duty. Communications with other parts of the country were almost impossible, with both telephone and telegraph lines dead. In the story below THE LIVING CHURCH brings our family an eyewitness report of the storm's effect on our congregations, as brought back by the Rev. Hewitt B. Vinnedge, our former book editor, and told to our former managing editor, the Rev. Richard A. Park, now rector of Trinity Church, Hattiesburg.

A priest's determination to keep an appointment for Sunday service in a vacant parish carried Fr. Vinnedge, now professor at Mississippi Southern College, Hattiesburg, into the midst of the hurricane-ripped Mississippi Gulf Coast on September 20th. When he returned to Hattiesburg the next night he brought with him the first authenticated reports of the effect of the storm on the lives and property of Churchmen from Pascagoula to Bay St. Louis. He had ridden in private cars, Navy jeeps, bus, train, and even a shrimp trawler, he had worked hours in a Red Cross first aid station and had been without food 25 hours; a general and an admiral had issued him passes; and he held a well attended service in the church for which he had originally set out at Bay St. Louis, which was without food, water, or public utilities, and almost completely isolated on the narrow peninsula.

His report of loss of life and damage to churches was gathered from the Rev. G. R. Stephenson at Gulfport; the wife of the rector at Pass Christian, Dr. Willis Clark, who was out visiting his congregation, and cooperative laymen, with his own observation to add to the picture of miserable devastation and miraculous escape.

Four Episcopalians are known to have been drowned. Mrs. Benjamin Hart and her daughter, Mrs. Elsie Montgomery, were among the twelve known dead at Bay St. Louis. In Gulfport, Mrs. Archibald Boggs, an invalid, was drowned.

Nathaniel B. Jones, 34, a visitor to Gulfport from Virginia was the fourth victim. At last reports nothing had been learned of his relatives or home address. He had identified himself to the rector before the storm as a Churchman.

St. Peters-by-the-Sea, Gulfport, shared with the town the greatest property damage, which was estimated for the community at five million dollars. The church tower blown off, the front of the church was damaged, and the interior was water damaged. Homes of several parishioners were damaged.

Christ Church, Bay St. Louis, was left intact by the storm, but the waves had carried away or wrecked the beach, seawall, highway, and part of the sidewalk directly in front of the church. A 25-foot tidal wave had rolled over the church, resulting in surprisingly slight water damage other than the organ, which may be ruined. The homes of four Church families were destroyed, and 15 to 25 others were damaged.

The church and rectory of Pass Christian were left intact, but the junior wardens' home was destroyed.

The Church of the Redeemer, Biloxi, one of the churches closely associated with Jefferson Davis, had three stained glass windows blown in. No other damage has yet been reported, nor any loss of life among parishioners. St. Mark's Church, Mississippi City, the other church frequently attended by the Confederate president, was undamaged. St. John's, Pascagoula, was reported to have suffered only slight if any damage.

All the ministers of churches in the area had been invited by the chaplain to a meeting, September 20th, at the U. S. Maritime School for merchant marine cadets at Pass Christian. When the date arrived, the school was an uninhabitable shell. The 90 cadets were uninjured, but had been evacuated during the storm in such haste that many left behind all their belongings except the pajamas they were wearing.

No students were reported injured at Gulf Park College or Gulf Coast Military Academy, institutions in Gulfport widely patronized by Episcopal Church families.

Widespread looting was one of the results of the confusion in the area, and the military were on the alert for trespassers. Roads into and through the area were blockaded for purposes of safety and security. It was Fr. Vinnedge's clerical collar that cleared the way for him until he could obtain official identification cards admitting him to areas being closely patrolled.

Inland in Mississippi churches were lashed by strong winds, but no damage was reported. Initial reports received in Mississippi from Louisiana indicated little damage to Episcopal churches in New Orleans.

AUSTRALIA

First Post-War Meeting Of Carpentaria Synod

The Synod of the diocese of Carpentaria, in the province of Queensland, Australia, began on July 14th when the Rt. Rev. S. H. Davies, Bishop of Carpentaria, welcomed his clergy and laity to the first meeting held in six years. The Bishop referred to the depredations of the diocese, caused by the long years of war, and spoke highly of the courage and devotion of the clergy who carried on during that time.

PROPOSED CONSTITUTION

Bishop Davies gave a full review of domestic affairs in the diocese and then proceeded to bring forth three decidedly important matters to be discussed by the Synod. The Bishop said:

"First in order, I would place the draft of the proposed Constitution of the Church in Australia and Tasmania. I find in this draft the same rigidity that was so severely criticised in former drafts, and the same lack of a proper recognition of the province as the first unit of Church government after the diocese. This draft is a proposed Constitution for a national Church, which should embody the constitutions of provinces; while it recognizes provinces within the national Church, it does not insist on those provinces having their own constitutions. I believe that this is a very grave weakness in the proposals before us. As matters stand today, it envisages the whole of the Church in Australia and Tasmania as being one province of the Holy Catholic Church, rather than a national Church. I believe that we are trying to press on too rapidly. The provinces as set up by the determinations of the General Synod should first have become established legal units; then would be the time for the provinces to unite as one national or regional Church. I would prefer the term "regional" Church to that of "national," for I would like to see it made possible for the Province of New Zealand and the proposed Province of the Pacific to be united legally with the provinces of Australia as one regional Church."

The Synod subsequently rejected the proposed Draft Constitution for the Church of England in Australia.

The Bishop declared:

"We are morally bound to ratify the action of the Provincial Synod in this matter, as we pledged ourselves to do so in 1906. I think that we are also legally bound to ratify the action of the Provincial Synod. This is disputed by some. My reason for thinking that we are so bound legally is that under Determination I, Session 1881, of the General Synod, Provincial Synods can only be created in Australia and Tasmania: provided that due provision

shall be made to enable Provincial Synod to accept the Determinations of the General Synod."

Bishop Davies then referred to the South India Reunion Scheme:

"South India seems to be very far away from us now, but I can assure you that unless Australia fills her vacant North soon, we may have members from this body in this diocese."

The Bishop then asked the Synod to consider four points in connection with the scheme: (a) Does the scheme make certain that the United Church holds firmly the statements of the Creeds regarding the Virgin Birth and the Resurrection of our Lord? (b) Is the statement in the scheme regarding the origin of the ministry acceptable to us? (c) Does the scheme enable laity to overrule bishops and even bishops and clergy combined in matter of faith and order? (d) Does the scheme allow laymen to celebrate the Holy Eucharist?

Bishop Davies said:

"If any one of these points is shown to be true, then I have no doubt that we must regretfully refuse to be in communion with such a body."

After a full discussion the Synod passed the following resolution:

"Whereas it is commonly reported that four dioceses of the Province of India, Burma, and Ceylon, namely the dioceses of Madras, Dornakal, Tinnevely, and Travancore, have contemplated sundering the unity of the Anglican Communion by joining themselves to a body designated as the "South India United Church"; as it is further reported that such union is to take place this year at a time before Lambeth Conference has had opportunity to pass judgment upon the final form of the basis of agreement, and that the said basis of agreement is not in accordance with the doctrinal standards of the Book of Common Prayer: be it resolved that this synod views such contemplated action with abhorrence and is further of the opinion that the bishops of the said South Indian sees are contemplating schism and propagating heresy. That this Synod is of the further opinion that communion should not be granted to such persons, whether bishops, priests, and laity, who may join the aforesaid South Indian United Church until such time as the basis of agreement shall be in conformity with the Catholic Religion and the Book of Common Prayer."

ENGLAND

William Temple College to Open

The William Temple College, a theological training center for women, will open in October at Hawarden, Chester, England.

The school, a memorial to the late

Most Rev. William Temple, Archbishop of Canterbury, will be established in a university town as soon as buildings become available.

Miss M. Turner has been appointed principal of the college and the courses are intended for women with a good general education who wish to prepare themselves for Church work. [RNS]

CHINA

General Synod Meets

The 10th General Synod of the Chung Hua Sheng Kung Hui [Holy Catholic Church of China] came to a close on August 31st with a service in St. John's Pro-Cathedral, Shanghai. The Rev. John De Forest Pettus of Santa Barbara, Calif., retired rector of All Saints', Montecito, Calif., preached the sermon.

There were six major steps taken by the General Synod:

(1) The Synod approved the separation of the western area of the diocese of Hong Kong into two new divisions, one a missionary district and the other an independent diocese. The Yun-Kwei area, formerly a missionary district, was officially separated into a new diocese to be known as the Yun-Kwei diocese, and the district around Nanking was separated into the Nanking missionary district of the Chung Hua Sheng Kung Hui.

(2) The Rev. Newton Y. C. Liu was elected bishop of the missionary district of Shensi. This election was confirmed by a two thirds vote of both clergy and lay members of the House of Delegates.

(3) It was voted to establish a central office for the whole Chung Hua Sheng Hui at Nanking. This is to be an executive office for the standing committee, and the secretary of the office will be appointed by them.

(4) It was voted to establish a pension fund for the clergy of all the dioceses.

(5) The Hong Kong diocese proposed a canon on the ordination of deaconesses to the priesthood. The synod voted to send this canon to Lambeth for the advice of the Lambeth Conference.

(6) The General Synod expressed the desire for one standard Book of Common Prayer for the whole Chinese Church. Action is to be taken in the drafting of the prayer book before the next General Synod.

A letter was prepared to be sent to those provinces of the Anglican Communion which have been of aid to the Chinese Church. The letter is one of thanks and appreciation with a request for continued help, especially in the central work of the whole Chinese Church.

Wisconsin Sidelights and Personalities

By the Rev. Harold E. Wagner

Rector of St. Peter's Church, West Allis, Wis., and Centennial Historian

THE first hundred years of the Church's history in Wisconsin have been filled with interesting events and behind these have been numerous personalities. The first is that of the Rev. Eleazar Williams, the man who accompanied the Oneida Indians from their New York home to Green Bay, where they settled in 1821. He is said by some to have been half white and half Oneida, and by others to have been full Oneida. His story is one of interest and for a number of years he was the center of much controversy. This dispute was over his claim to have been the son of Louis XVI and Marie Antoinette, the lost dauphin and heir to the throne of France.

"Lost dauphins" were not unknown in the United States. But the story of Eleazar Williams caused a real sensation. His claim was first put forth by a Rev. John Hanson in an article which appeared in Putnam's magazine in 1830. A story was circulated that a French prince had interviewed Williams while visiting in this country and had identified the priest as the lost prince. Another story claims that the prince could remember no such circumstance and that the whole tale was an invention of Mr. Williams.

Late in his life Williams made the outright claim that he was the dauphin and asked Congress to recognize his claim. Since neither Congress nor the Church gave his claims much credence, the excitement eventually died down.

Whether he was or was not the lost prince is of small moment. What does matter is that he was the pioneer missionary of the Church in Wisconsin, that he built a strong foundation among the Oneidas, had the honor of erecting the first non-Roman Church building in the state, and by his ministrations left a permanent memorial far greater than that of having been the "lost dauphin."

A contemporary of Williams was the Rev. Richard Fish Cadle who came to Green Bay in 1829 as principal of the Indian Mission School which had been established there. He was described by Bishop Kemper in 1842 as "the real pioneer of the West." Some two dozen churches in Wisconsin owe their origin to this indefatigable missionary. He stayed in Green Bay until 1837, during that time assisting in the reorganization of Christ Church there, the first parish in Wisconsin, and those in Manitowoc and Sheboygan. In 1837 he moved to Prairie du Chien, where he organized Holy Trinity Church there that year,



Kohler.
THE RT. REV. BENJAMIN F. P. IVINS: *Seventh Bishop of Milwaukee.*

the second oldest in the state. In this southwestern area of the state he worked for five years and was active in preaching and helping get under way churches in Lancaster, Mineral Point, Platteville, Cassville, and in Dubuque, Iowa. In 1842 he moved to Waukesha and became the first "prior" of the religious community which was the beginning of Nashotah House. He only stayed that one winter of 1842-43, but in those few months he again worked tirelessly among the surrounding communities preaching

and spreading the word of God. White-water, Elkhorn, Fort Atkinson, Burlington, Madison, and Watertown owe to him their first introduction to the Church.

FIRST ORDINATION

The first ordinations in Wisconsin took place at Christ Church, Green Bay, and were that of James Lloyd Breck and William Adams, two of the founders of Nashotah House. Bishop Kemper was the ordaining Bishop. Cadle created quite a sensation at this service by arriving late, and then at the ceremony of the laying on of hands, he "did not place his hands on the head but near—I pushed them on," so writes Bishop Kemper in his diary.

The primary convention of the diocese of Wisconsin was held in St. Paul's Church, Milwaukee, on June 24th and 25th, 1847, with Bishop Kemper presiding. Among the 54 lay delegates were four Scandinavians with the Rev. Gustaf Unonius, the first graduate of Nashotah House. The presence of Unonius and the Scandinavians at this first council is one of the unique episodes in the history of the Church in Wisconsin. Two churches in Waukesha County, founded by emigrants of Scandinavian birth and consequently Lutheran in liturgy and practice had been accepted into full union with the diocese of Wisconsin by Bishop Kemper. These were St. Olaf's, Ashippun, a Norwegian congregation, and Scandinavian Parish, Pine Lake (now Nashotah village), a Swedish group. To all intents and purposes these congregations intended to remain Lutheran, and when in 1848 the church at Pine Lake circulated a paper relative to the construction of a new church, the rumor that they were to become Episcopalian was answered in this fashion: "Since there might be persons . . . who are of the opinion that we are to form an Episcopalian congregation, we would . . . call attention to the fact that . . . we wish to remain a Lutheran congregation and conduct our services according to the ritual of the Lutheran Church. . . . We (will) continue a Lutheran congregation in union with the American Episcopal Church."

The Rev. Gustaf Unonius was not only the first graduate of Nashotah House, but the first person who had received his entire theological schooling in Wisconsin to be ordained to both the diaconate and the priesthood in the state. He was a Swede who emigrated to this country in 1841 and settled in what is

THE COVER PICTURE

Shown at the historic consecration service are: (1) Bishop Grafton of Fond du Lac; (2) Bishop Nicholson of Milwaukee; (3) Bishop Anderson, then Coadjutor of Chicago; (4) Bishop Kozlowski, Polish Catholic; (5) Bishop Williams of Marquette; (6) the new Coadjutor, Bishop Weller; (7) Bishop Francis of Indianapolis; (8) Bishop McLaren of Chicago; (9) Bishop Williams, then Coadjutor of Nebraska; (10-11) Frs. Kochuroff and Sebastian, chaplains to the Russian Bishop; (12) Bishop Tikhon, later Patriarch of the Russian Church.

now the village of Nashotah. To his dying day he always maintained that there was no major difference between the American Episcopal Church and the Church of Sweden. He was the first pastor of St. John's, Stone Bank, founded St. Olaf's, Ashippun, Scandinavian Parish, Pine Lake (the forerunner of Holy Innocents, Nashotah), Sheboygan Falls, and Manitowoc, where he gathered and organized the work begun by Cadle. The community founded by Unonious at Pine Lake was the first Swedish settlement in the United States west of the Allegheny mountains, and he was the first Swedish Episcopal minister in this country.

In the 1850's the parish at Pine Lake divided. One group took with them the records and register, and formed St. John's Lutheran Church at Stone Bank. The other retained the material possessions, namely the log church and cemetery, and became Holy Innocents' Episcopal Church in Nashotah. At the time of the division there was no distinction made along doctrinal or theological lines; the families joined whichever of the newly founded congregations they thought the more convenient.

DE KOVEN CONTROVERSY

In 1869, just a year before his death, Bishop Kemper proposed to the Wisconsin' Council that a cathedral for the Church should be given attention. He turned the matter over to his assistant, the Rt. Rev. William E. Armitage, who at the height of the controversy over the establishment of such an institution died. The opposition pressed its campaign with vigor to prevent the "cathedral crowd" from electing their nominee. This individual was the Rev. James de Koven, warden of Racine College, and by that year, 1874, probably the most outstanding person in the American Church.

It was a period of controversy in the Church and a "do or die" spirit seemed to clothe the arguments and attitudes of each side. The idea seemed to be that the Church must be wholly one thing or completely the other. Twice at General Convention, de Koven, by means of his passionate and magnificent oratory, saved the American Church from a major split. He was easily the most prominent person in Wisconsin when it came time to elect a successor to Bishop Armitage. It is to the everlasting shame of the Church in Wisconsin that her delegates allowed issues of no real consequence to cloud this man's truly great character and the election was only carried through when a compromise candidate was brought before the group. Five times de Koven was nominated bishop in various dioceses; in four he was not elected, and in the fifth a majority of the standing committees withheld their consent because of his views.

The first vested choir in the state was

that at Racine College, and so incensed at its appearance was one parent that he wrote Dr. de Koven that "my boy is with you to be educated, not made a choir singer." This same lad later became a priest of the Church and a dean of Nashotah House: the Rev. E. H. Larrabee. The first eucharistic vestment, a linen chasuble, also made its appearance at Racine College. People in the state were genuinely alarmed at these "High Church" tendencies, but when the cathedral choir appeared in robes and the dean wore a colored stole—well, the Church was surely headed for the rocks. These colored stoles caused quite a sensation when they made their first appearance. The rector of St. Paul's, Milwaukee, was presented with one and wore it wrong side out for several months so as not to alarm his congregation unduly. When a new purchase of Prayer Books in Beloit disclosed that they had a simple line gold cross printed on the cover, the whole parish rose in righteous wrath.

Surplices were of floor length and cut in every conceivable style. There were no candles on the altar, and in many cases not even an altar cross. In 1872 processions were specifically forbidden at the cathedral. Choral Eucharists were a rarity, and a completely sung service was not heard until 1866, and then only at Racine College, a school regarded by many in those days as definitely "dangerous." Altar hangings and dossal curtains were not unknown, but no effort was made to have them conform to the colors of the Church year. The only complete sequence of altar hangings was in

the little Church of St. John Chrysostom, Delafield, where they had been imported from England.

The election to the episcopate of the Rt. Rev. Charles Chapman Grafton was the first in the history of the American Church of a professed member of a Religious Order. Although there were mild objections these were not serious enough to prevent a majority of the standing committees from giving their consent to his consecration. He was consecrated in the Fond du Lac Cathedral on April 25, 1889.

Bishop Grafton faced a most difficult situation. The lumber kings had departed with their fortunes, leaving behind many foreigners to wrest a living from the soil when they were essentially mill workers. The diocese was far from prosperous, indeed it was virtually bankrupt. Many parishes and some of the Orders carried large debts. The Bishop, however, brought to his task a love of the Church and a host of friends. He encouraged the development of missionary work, and continued Bishop Brown's zeal for religious education and the establishment of Religious Orders. He brought the Sisters of the Holy Nativity, which he had helped found in Providence, R. I., in 1882, to Fond du Lac where they now have their Mother House. For a time the Order of St. Benedict had a small community in Fond du Lac, but it disintegrated, not to reappear again until about 1940 when it was revived in Valparaiso, Indiana. He founded the Choir School for boys, which for many years was the only one

PROGRAM OF EVENTS

Tuesday, September 30th

9:30 AM—The 100th annual council of the diocese of Milwaukee convenes in the cathedral guild hall. The Women's Auxiliary convenes at the same time at All Saints' Cathedral.

12:30 PM—Luncheon. Men in cathedral. Women at Summerfield Methodist Church.

2:00 PM—Council and Auxiliary reconvene.

6:30 PM—Diocesan dinner of Council and Auxiliary at Pfister Hotel. Presentation of missionary budget. Adjournment.

Wednesday, October 1st

7:30 AM—Annual Diocesan Corporate Communion at the cathedral.

8:30 AM—Breakfast at the cathedral.

10:30 AM—Centennial Solemn High Mass at the cathedral; Bishop Ivins, celebrant, with Bishops Sturtevant and Horstick assisting. Special guests are to be the bishops

and delegates to the Synod of the Fifth Province.

Preacher, The Very Rev. Edward Randolph Wells, grandson and namesake of Wisconsin's third bishop, dean of the cathedral in Buffalo, New York.

Luncheon to be open.

2:30 PM—The Provincial Synod opens.

7:00 PM—The Centennial Banquet at the Pfister Hotel. Speaker: the Most Rev. Henry Knox Sherrill, Presiding Bishop of the American Church.

Thursday, October 2d

8:00 AM—Provincial Synod Corporate Communion.

9:00 AM—Breakfast in cathedral guild hall.

9:30 AM—Synod reconvenes.

12:30 AM—Closing luncheon for Synod in cathedral guild hall. The Provincial Auxiliary will observe the same schedule; place of meeting, cathedral guild hall.

of its kind in the state, and erected Grafton Hall, an academy and junior college for girls. He was tremendously interested in Nashotah House and through his efforts almost half a million dollars was made available to this institution. It is largely due to his efforts that St. Paul's Cathedral in Fond du Lac is the splendid cathedral church it is today.

A controversy almost as bitter as that evoked by the election of a successor to Bishop Armitage of Milwaukee arose when Grafton requested an assistant in 1900. The election evoked much comment both in the religious and secular press throughout the country and stirred up within the diocese some opposition among those few who were opposed to the Bishop's policies and Churchmanship. The strongest opposition came from Trinity parish, Oshkosh, the largest, wealthiest, and most powerful church in the diocese. However, the rest of the diocese was solidly behind their diocesan, and when the special election was called, Trinity registered its disapproval by not attending. Despite the absence of this parish, enough votes were registered to make an election possible, and the Ven. Reginald Heber Weller, Archdeacon of Stevens Point, was elected on the first ballot.

As the consecration of Weller is the first one in the history of the American Church in which the full Catholic ceremonial of the Church was used, the event has had an important bearing on the Churchmanship of the entire Church in the state of Wisconsin. The consecration service held on November 8, 1900 in the Cathedral in Fond du Lac aroused a furor of comment and protest throughout all of the United States. Controversy was acrimonious and bitter. Church papers screamed that the Church was headed for Rome, others revived the cry which had been heard when DeKoven's name was proposed for election in 1874, that of "Popery." Pictures of the event showing all the American Bishops present clothed in cope and mitre, and with a Russian Orthodox and Polish Old Catholic Bishop also present in full ceremonial robes, aroused a storm of comment the like of which has never been heard since.

Bishop Grafton proceeded with the consecration unruffled by the fury of the winds of controversy which raged about him. He invited the Polish Old Catholic Bishop to take part in the laying on of hands. The invitation was issued without Grafton's consulting the Presiding Bishop of the American Church, and when the latter learned of it, he refused to permit such an irregular proceeding. Grafton perforce heeded his superior, and though the Polish Bishop was hurt and humiliated, he did not absent himself from the ceremony. The Russian Orthodox Bishop of Alaska and the Aleutians obtained the permission of the

Church to attend, and as guest of honor was seated on the episcopal throne, a courtesy seldom granted to a visiting prelate of the American Church, let alone one of another communion. This act heaped upon Grafton still further abuse and criticism, but since the throne was in his own cathedral, and was the seat of his own authority, the general Church, though angry and annoyed, was quite powerless.

The ceremony was conducted with great dignity and solemnity. Following the imposition of hands, Bishop Weller was anointed with chrism and vested with the full insignia of his office, including the proper vestments, the pectoral cross, and the episcopal ring. The ceremony ended with the Bishop Coadjutor bestowing his episcopal blessing upon the huge throng that filled the cathedral, a then irregular act which further enraged most of the Episcopal world, which by this time was ready to criticize caustically the slightest irregularities.

However, the controversies soon spent their force, and when William Walter Webb was consecrated as Bishop Coadjutor of Milwaukee in 1906, with the ceremonial much the same as that of Weller's, the event caused scarcely a

ripple throughout the American Church. Today the investment of a Bishop with cope and mitre, pectoral cross, and episcopal ring, the bestowal of the episcopal blessing by the new Bishop are events so common as to be taken for granted as the customary procedure in such consecrations.

In 1891 the Rev. Isaac Lea Nicholson of Philadelphia was consecrated as fifth Bishop of Milwaukee. His Hebrew ancestry gives Wisconsin and Milwaukee the distinction of having had one of the American Bishops related to our Lord in race as well as in religion.

In 1847 the entire state was one diocese. There were 25 churches with 969 communicants served by 23 clergy and property valuation was less than ten thousand dollars. Today, one hundred years later, there are three dioceses with 141 churches and 25,589 communicants served by 135 clergy and property valuation is almost six million dollars.

This first century of the Church's history in Wisconsin has been an inspiring one and she has been guided by men and women of noble stature. We can only hope that she will continue to move forward in her witness to the "faith once delivered to the saints."

AUTUMN ADORATION

NO, Lord. Enough! The cup is full.
Blind not with beauty, Lord.
Now pentecost unquenchable
Along this land is poured.

By oak's old alleluias,
The blue hills name thy Name.
Now every bush a burning bush;
On every bank a flame.

Now, now from intercessions,
Small mind of man, be still —
Lost in the simple love toward God,
With every burning hill.

POLLY WILEY.

Europe's Plight

ANOTHER winter is nearly at hand, and Europe is in a truly desperate plight. No matter how much Americans might wish to say that this is not our problem, we cannot do so. For whether we want it or not, the responsibility for world leadership rests squarely upon our shoulders, and we cannot shirk that responsibility. Upon the way in which we carry it out depends the future of the world, and a Third World War may well hang in the balance.

As the United Nations Assembly continues its deliberations, and as demands for a special session of Congress multiply, there is increasingly frequent talk of a crisis in Europe. That there is a crisis we cannot doubt, but the world tends to obscure the fact that the dislocation is not a temporary one that can be met by emergency methods, but a long continuing one that is going to require a difficult and painful readjustment of our whole pattern of thought.

Relief is the most immediate need, but not the long term answer. If meatless days are required in this country in order to send food to the starving in Europe and Asia, we must accept the burden promptly and cheerfully. If the gray bread of wartime returns, and if even the manufacture of whiskey is curtailed to shave grain, the sacrifice to us is not beyond our means. It is more important that children shall not starve in Italy or Yugoslavia than it is that we have a cocktail before a roast beef dinner.

Next week, in the report of the National Council meeting, we expect to note the total received in the Church's campaign for \$1,000,000 for world relief. Indications are that the campaign has been proceeding all too slowly in many dioceses.

The American public has not yet awakened to the fact that what lies before us is not a temporary dislocation but the long, painful readjustment of the continent of Europe to entirely new conditions. And that means a corresponding readjustment on our part. The world economy of 1939 is as much a thing of the past as is that of the Roman Empire, or of the Middle Ages. The present decade, beginning with the cessation of hostilities in 1945, marks a transition to an entirely new world situation. Whether or not that transition will be accomplished peacefully depends on many factors, some of which are in the control of the American people and some of which are not.

Two world wars, with a world depression between them, have exhausted and impoverished Europe to an extent that few of us fully realize. The newspapers are full of talk about the shortage of dollars in Britain and continental Europe; but the shortage of dollars is merely a symptom, not the cause, of the

crisis. The real shortages are far more basic. They are a shortage of goods, of the instruments of production, and of skilled manpower. Underlying all of these is the shortage of food, which undermines the stamina and dulls the perception of millions of men, women, and children in almost every country in Europe.

WHY is there such a shortage of food in so many countries? Why are food prices so high in our own country? Has the earth ceased to be fertile? Has God curtailed the shining of the sun, or the kindly rains that nourish the seeds in the ground? Not at all. It is man that has wrought the destruction, and it is man that causes the shortage to continue, because he has not been smart enough, nor had sufficient love for his fellow-men, to solve the problems of economics and of distribution involved. When we blame God for our own sinfulness, we are being close to blasphemy.

We have all seen newsreels of the destruction in Europe, and have read innumerable articles on the subject. But one must see it with one's own eyes to begin to have any concept of the devastation and impoverishment that war has visited upon Europe, and upon many other parts of the world. Two years after the war, factories are still in ruins, cities are filled with rubble (where can one put the debris of a thousand houses?), fields lie fallow for want of fertilizer, railways are rusting for lack of rolling stock, tools and machinery are obsolete, raw materials are dissipated for lack of skilled manpower and transportation facilities. Worst of all, people are dull and listless because of undernourishment. The intellectual life of Europe is stagnant, and its moral standards are deplorably low.

Europe needs help, and needs it badly. The idea of the Marshall plan is that Europe shall catalog its most urgent needs, and the United States will try to meet them. But even before the Marshall plan can become effective, help is urgently needed. Dollars, whether sent as a loan or as a gift, or even through the digging up and redistribution of the gold at Fort Knox, are not the final answer. A starving man cannot eat gold, nor can a shivering woman wear it. The dollars will be of no effective aid to Europe unless and until our economy can produce and transport the food, tools, machinery, and raw materials that are so desperately needed, and that will make possible the rebuilding of European industry and its redirecting into peaceful channels.

The United States can help, but it will require high vision and statesmanship on the part of our government, and understanding and self-sacrifice on

the part of our people. We think our people, if properly informed, would be more ready to make that self-sacrifice than Congress and the Administration appreciate. The American people are always ready to give and to tighten their belts in a good cause; but they are not willing to accept shortages and skyrocketing prices simply because industry and government are too short-sighted to diagnose the problem and find a remedy for it.

The obvious way to remedy shortages is to increase production, but this is not as easy as it sounds. Credits must be extended to Europe, but only so that they may be promptly transformed into goods. To make those goods available, production must be increased and transportation improved; and this means that fears of a new depression must not be allowed to paralyze business. And it probably means some governmental control of priorities and some form of price control and rationing, voluntary or compulsory. We cannot have our new goods and export them too; we cannot eat our cake and at the same time export our grain.

We must also be willing to increase imports from Europe, to buy what they can produce when they are able to produce it, so there will be a free flow of goods throughout the world. In other words, we must be good customers as well as manufacturers and exporters.

Underlying all of the economic problems is the basic moral problem. America today, like Cain in the Book of Genesis, is tempted to ask, "Am I my brother's keeper?" It is not easy to do business with Europe; we find that selfishness, greed, and the lust for power are not the monopoly of any nation or people. We should not expect gratitude; we are much more likely to hear again the epithet, "Uncle Shylock," and worse ones. It is human nature to bite the hand that feeds one, and no self-respecting individual or nation likes to receive handouts. Our help must not be given in that spirit.

Undoubtedly, we shall need some sort of far-reaching peace-time lend-lease program. Will we ever be repaid? Not in dollars, surely. But if we are rewarded by the achievement, five or ten or fifteen years hence, of a world in which men can live together in peace our reward will be far greater than that of gold. And the stakes are exactly that—the peace of the world, with the fate of civilization in the balance.

May God give us the vision to see our course, and the courage to pursue it to the end, regardless of the difficulties along the way.

Wisconsin's Centennial

AS REPORTED elsewhere in this issue, the Church in Wisconsin is celebrating its centennial next week with a series of events including the 100th annual meeting of the council of the diocese of Mil-

waukee, a great Eucharist of Thanksgiving, a banquet addressed by the Presiding Bishop, and the synod of the province of the Midwest.

All these events will be reported in detail in the first issue of *THE LIVING CHURCH* going to press after the event. Meanwhile, we wish to take this occasion to congratulate the three Wisconsin dioceses on the completion of 100 years of service for Christ and His Church.

The Morehouse-Gorham Company, when first incorporated under the name of the Young Churchman Company, had the then Bishops of Fond du Lac and Milwaukee as its president and vice-president; and though the legal relationship of the company to the Church in Wisconsin is no longer so direct, we still look to the Wisconsin Bishops, especially to our wise and beloved diocesan, Bishop Ivins, for inspiration and guidance.

May Wisconsin's next hundred years be as full of glorious achievement as the first!

Grave Issues

THE fall session of the United Nations Assembly has managed to get off to a most inauspicious start. The New York *Herald Tribune* has aptly compared the opening speeches of Messrs. Marshall and Vishinsky with the hurricane that struck Florida at about the same time—a violent wind in one direction, then a deceptive calm, then an equally violent wind in the opposite direction, with the net result, devastation.

On the surface, it looks as if both the American Secretary of State and the Soviet Deputy Foreign Commissar were calling upon the nations to choose sides in an impending and imminent war between Russia and the United States. God grant that it may not be so. War would be the ultimate confession of mankind that it is incapable of handling the forces of nature that it has set free. And it would be a betrayal of the cause for which millions, Americans and Russians, British and French and Dutch and Yugoslavs and Poles and others, laid down their lives in World War II.

But there are hopeful signs. After all, there is still an Assembly, in which the United States and Russia and the other nations, both large and small, can have their say. It is far better that each side should state its views frankly and openly, where they can be heard, weighed, and evaluated, and where a compromise may yet be hammered out, than that they should be immediately subjected to ordeal by warfare. Those who are prematurely crying that the United Nations is a failure overlook the fact that the Assembly is meant to be a place where just such grave issues can be debated with the spokesmen for both sides speaking frankly, and no punches pulled. In a sense the Marshall and Vishinsky speeches have cleared the air. This is diplomacy with its gloves off and its sleeves

rolled up; perhaps it has more chance of ultimate success than the old-fashioned secret, soft-spoken variety.

Let us who profess and call ourselves Christians resort to our own powerful weapon—prayer. Let us pray for the United Nations. Let us pray for our own country, and for Russia, and for the people of every land. Above all, let us pray that God's will, not ours, be done, whether through the United Nations or in some other way. And then let us rise from our knees to do our own small part, wherever we may be, to work for peace and brotherhood among men of good will.

LaGuardia: Civic Leader and Churchman

OF Fiorello H. LaGuardia, former mayor of New York, many editorial columns have been written. Even those who were his political enemies in life have paused to pay sincere tribute to him in death. He was a great civic and national leader, an outspoken critic of graft and corruption, a lover of music who made it possible for the millions that make up New York's population to enjoy some of the best of it.

But there was another side of Mr. LaGuardia that was not so well known. He was a communicant of the Episcopal Church; and he performed his religious duties quietly, sincerely, without ostentation. Newbold Morris, his close political associate and personal friend, relates that on more than one occasion the mayor woke him early in the morning of Christmas or some other high festival, to go to the Cathedral of St. John the Divine and receive Holy Communion, or to attend an Easter dawn service. And when the drive was held in 1938 to obtain funds to complete the remodeling of the sanctuary and to open the entire length of the Cathedral, he took time from his duties as mayor to serve as chairman of the committee that raised half a million dollars for that purpose. It was in that same Cathedral (as well as in his parish, Christ Church, in the Bronx) that daily prayers were held for him during the vigil that preceded his death; and there, too, were held the last rites in which thousands of his fellow-citizens of every race, creed, and national background, paid him their final tribute.

May he rest in peace.

Six Congresses

WE HOPE that most of our readers are planning to attend one of the six congresses for clergy and lay people to be held under the auspices of the American Church Union in October. The congresses are to be held successively at Washington, Atlanta, Chicago, Dallas, Denver, and Los Angeles, each with the same principal speakers, so that a maximum number of Churchmen may hear their message.

We hope that many parishes will sponsor pilgrimages to the nearest congress, in which the rector and as many of the lay people as possible will

participate—including the young people. It will be an inspiration for all of them, and a living witness to the vitality of the sacramental life in the Church. There is nothing partisan or controversial about these congresses; they are purely occasions of worship, witness, and sound Prayer Book teaching.

If you have not already done so, write or wire your regional chairman for registrations for your parish. The dates of the congresses and the names and addresses of the chairmen are as follows:

Oct. 8-9—Rev. Albert J. DuBois, 44 Que St., N. W., Washington 1, D. C.

Oct. 10—Rev. L. Roy Pettway, 1068 N. Highland Ave., Atlanta 6, Ga.

Oct. 12-13—Rev. James M. Duncan, 5749 Kenmore Ave., Chicago 40, Ill.

Oct. 14-15—Rev. L. W. Thaxton, 4716 Coles Manor Place, Dallas, Texas.

Oct. 16-17—Rev. Harry Watts, 1313 Clarkson Street, Denver 3, Colorado.

Oct. 20-21—Rev. Douglas Stuart, 441 West 78th St., Los Angeles 3, Cal.

The Roosevelt Story

THE most powerful and authentic documentary film that we have seen is *The Roosevelt Story*, just released by Tola Production, Inc. Its authenticity derives from the fact that all shots showing the late President Roosevelt whose life story it tells, are taken from actual newsreel or other photographs, while its power lies in the dramatic restraint and editorial skill with which these have been woven into a harmonious full-length picture. Continuity is supplied by photographs of ordinary American people, and by five narrators representing the Voice of the People, Voice of the Depression, Voice of Opposition, the Average Girl, and the Average Boy.

The Roosevelt Story is high drama as well as history. It is significant also that for the first time the motion picture is able to present authentic pictures of an historical figure, from the early days of his career to his death, with his actual voice on many important occasions. This is a new technique, making history and biography as vivid as a screen story, and with an authenticity that cannot be duplicated by any other art. True, the picture is selective, and the most favorable scenes have been selected. (There is, for example, no reference to the late President's "packing" of the Supreme Court, which aroused such general opposition.) But the scenes that are shown give the actual appearance and words, even the very inflection, of the man who is their subject. What if we had such a record of the life of George Washington, or of Abraham Lincoln?

The producers of *The Roosevelt Story*, Martin Levine and Oliver A. Unger, and their associates, are to be congratulated for a great technical innovation worked out in a great picture.

The South India Church: An Open Letter

By the Most Rev. Geoffrey Francis Fisher, D.D.

Archbishop of Canterbury

FOREWORD

AS will be seen, this letter has been written from a detached and judicial point of view, and is designed to deal objectively with certain matters about which misunderstandings are frequent, in the hope that fears which spring from those misunderstandings may be allayed thereby. In particular it sets out again the interim policy which will govern the official relations of the Church of England to the South India Church until further order is taken. I have had the opportunity of consulting the diocesan bishops of England and Wales in this matter, and am able to say that they endorse the interim policy as set out in paragraphs 7 and 8 of this letter.

At the same time I cannot allow this letter to be published without a brief word of another sort. Those who are uniting to form the South India Church are embarking upon a venture which must engage our deepest interest and concern. The scheme has come to fruition not from any mere opportunism but by the profound exercise of the theological virtues of faith, hope, and charity. The leaders in this work have sought by the way of understanding and forbearance to obey the mind of Christ and to advance the unity of the Church according to His will. As in all human undertakings, so in this scheme, there is evidence of imperfection. But the framers of this scheme look not to themselves but to Christ for the unity in the one body of the Catholic Church which they desire. Our prayer to God for the South India Church must be: "Where it is in error, direct it; where in anything it is amiss, reform it; where it is right, establish it; where it is in want, provide for it; for the sake of Him who died and rose again and ever liveth to make intercession for us."

CONSENT OF INDIAN CHURCH

The Anglicans who are to join the South India Church do so with the consent and the goodwill of the Church of India, Burma, and Ceylon, taking with them that apprehension of Catholic faith and practice which is the heritage of our Church. We shall follow them with our most sincere prayers that they, with those to whom they are now to be joined in one fellowship, may be filled "with all truth, in all peace." Though in this letter I have had to talk of constitutional rights, though our Anglican brothers are to "go forth" from the Anglican

Communion, yet, as I have tried to make clear, when they return they are again "at home" with us. That is the present position. I trust that God's providence may through them lead us forward towards the greater unity for which we daily pray.

Let me end this Foreword by quoting the resolution recently adopted by the Archbishops and Diocesan Bishops of England and Wales:

We wish to assure the Bishops and the ordained and lay members of our Communion who in September will be going forth to form with others the South India Church, of our prayers and of our continued fellowship in Christ. It is our most earnest hope that God will use them and their fellow-members in the South India Church to set forward the Gospel with power and to help the people of India to grow in unity; and that He will guide their venture of faith to the day when there will be full communion between the South India Church and ourselves.

GEOFFREY CANTUAR:

MY DEAR BISHOP: I agree that there is need for some clear and balanced review of the present position in regard to the South India Church, and in answer to your request I will attempt such a review. Though, of course, I cannot cover the whole ground, I will try to select the salient facts.

1. In 1930 the Lambeth Conference gave a general approval to the Scheme as it then stood. In the following years changes, some of which we regard as re-

The new United Church of South India, which comes into existence this month and includes four hitherto Anglican dioceses along with Methodists and the South India United Church, will not be part of the Anglican Communion and will not be in communion with the Church of England. Anglican clergy and laity joining it will not, however, incur censure, and can resume their ministry or membership in the Church of England. So the interim policy of the Church (originally announced by Archbishop Temple and now reaffirmed by the Archbishops and diocesan bishops) is defined in this open letter from Archbishop Fisher to the Rt. Rev. Stephen Neill [retired Bishop of Tinnevely], which was published on September 15th by the Press and Publications Board of the Church Assembly. This is the complete text.

grettable, were made in the Scheme. In January, 1947, the Church of India, Burma, and Ceylon gave its sanction to four of their dioceses joining the new Church. The Methodists of South India and the South India United Church had already agreed. The South India Church, consisting of these three uniting bodies, is to be inaugurated in September of this year. On the same day new bishops of the South India Church are to be consecrated by the bishops who are joining it from the Church of India, Burma, and Ceylon.

2. The South India Church has written into its Constitution all four points of the Lambeth Quadrilateral; the scriptures, the creeds, the sacraments, and an episcopal ministry. But at the start it accepts all the ministries of the uniting Churches as they are: for an interim period, therefore, there will be a large non-episcopal element in the Church on all fours with the large ex-Anglican element. In this respect and in some others it departs, for a time at least, from Anglican principles. For that reason it was understood at Lambeth, 1930, that the four dioceses which were to join the South India Church would "go forth from the Anglican Communion," though it was the earnest hope of all that when the time of growing together in the new Church had been accomplished, full communion with us would become possible. It was in this hope that Lambeth, 1930, encouraged our brethren in the Church of India, Burma, and Ceylon to go forward with the Scheme.

3. It must be made clear that the responsibility for the final decision about its four dioceses which enabled this Church to come into being rests entirely upon the Church of India, Burma, and Ceylon. Our sister-Church sought advice on two occasions from the consultative body of the Lambeth Conference: later it asked certain questions (to which I shall refer again) of the Archbishops of Canterbury and York and received a reply: before the final decision it had before it the report of a committee which I set up under the chairmanship of the Bishop of Derby to consider all the changes made in the Scheme since 1930. Though some criticisms of the Scheme were expressed, in none of these instances was the Church of India, Burma, and Ceylon advised to halt the Scheme. It made the final decision on its own responsibility as an autonomous province of the Anglican Communion.

4. Within the Church of England

different opinions are held about the Scheme. Some approve the action taken and have great faith in the new venture; others have hesitation, or disapprove the action and distrust the venture. But the Church of England as such has taken no official part in the establishment of the new Church. It has, therefore, in no kind of way compromised its own principles. The South India Church is not a part of the Anglican Communion: what happens in it cannot alter Anglican principles: we are free to determine our relation to it as we think fit. What those relations should be, I shall consider in a moment. What I wish to emphasize here is that, just because for a time at least the South India Church does not in some important matters accord with Anglican principles, it is not a Church in communion with the Church of England.

5. The important question is, what shall our relations be to the South India Church? It is a question which the Church must ask and answer, and it can do so as freely as it deals with similar questions about the Orthodox Church or the Old Catholics or the Lutheran Churches of Sweden, Finland, and other countries. But there is this great difference, that something like half the South India Church will consist of those who have been baptized, confirmed, ordained, or consecrated in the Anglican Communion and are free (as the constitution declares) to take the whole of their Anglican tradition with them into the South India Church; further the whole of that Church looks forward in hope to the time when full communion with us can be established. The question of our relations to it will be discussed at Lambeth, 1948, and thereafter no doubt, in the light of what the Lambeth Conference has said, our convocations will define our relations. In the meantime there is the interim answer of the Archbishops mentioned above and the explanation of it which I gave in an address to the convocations in May, 1945.

The answer was drafted after the Archbishops had taken counsel with both Upper and Lower Houses of Convocation, and took into account all the advice of those Houses. Thus it has considerable weight behind it. It was an interim answer, subject to review as it became known what course the South India Church took: as I have said, it will be reviewed next year. But, that being understood, it may be helpful if I try to state the interim situation, as I see it. Some of the points I refer to are more fully dealt with in my address to Convocation which has been published.

6. The Interim answer establishes for the moment three propositions:

(a) No censure attaches to any member of the Church of England ordained or unordained who joins the South India Church or works in it.

(b) Members of the South India Church who were formerly Anglicans, when they come to this country will, subject to our own regulations, be allowed full privileges of ministry and of communion.

(c) Members of the South India Church not episcopally ordained or confirmed will, when in this country, be subject to the same regulations that apply to members of non-episcopal communions here.

7. The interim position, then, is this. Since the Church of South India is not a part of the Anglican Communion, no member of it can, by virtue of his membership of that Church, claim any rights in the Church of England. This applies even to former Anglicans who join it, and is illustrated by the fact that former Anglican bishops in the South India Church lose their right to be summoned to the Lambeth Conference. But three things are to be observed:

(a) When a former Anglican, now a member of the South India Church, visits this country, we are ready to welcome him to full communion and ministry with us. That is what the Archbishops' reply means in saying "there would be such intercommunion between clergy and laity of the South India Church and those of this Province," as is stated here.

(b) When a former Anglican of the South India Church or an Anglican who has worked in it returns to this country for good, he would receive back his full Anglican status. This follows from the fact mentioned above that "no censure would attach" to him for his previous membership of the South India Church.

(c) Any question about the status in this country of those, not formerly Anglicans, who have been episcopally ordained or confirmed in the South India Church, will hardly arise in this interim period before Lambeth, 1948.

8. I have so far said nothing about the merits of the constitution which is to govern the South India Church. I cannot leave out all reference to them, since there are some critics who say that the constitution is so faulty, that even the relations which I have described are hard to justify. They would say that what has happened since my address to convocation in 1945 in relation to two points in particular, which I will mention later, so alters the picture that relations formerly justifiable may be no longer so.

9. I have said already that the constitution does not square in all points with Anglican principles. If it did, there would be no obstacle to full communion with the South India Church at once. Lambeth, 1930, recognized that there would be a period of what we may call irregularities. Indeed this union of episcopal and non-episcopal elements in one body must lead to anomalies in the period in which they are growing into a homogeneous episcopal Church. That in itself need not put an end to all relations with us, as may be seen in the case of the

Church of Finland which having lost the episcopal succession is now in process of regaining it.

Further, I think that the constitution is in some respects faultily drawn even for its own purpose. Certainly, from the Anglican point of view, there are things in it which could have been better expressed, and there are things which we hope to see altered or amended as the Church grows.

The question is whether in spite of faults we can wish this venture well and have such limited relations with its members as I have described, or whether its faults are so grave that we cannot have even those relations. In fact does the previous "no censure" stand, or is any Anglican who joins the South India Church really exposing himself to our censure? That is, no doubt, a question which the Lambeth Conference will have to decide: But there is, I think, sufficient guidance for the interim period and quite enough to justify the interim policy.

10. I would here refer again to the report of the committee of which the Bishop of Derby was chairman. It was, if anything, overweighted on the critical side. It considered carefully the faults in the constitution to which I have referred and suggested various matters which it hoped that in time the South India Church would amend. I appointed the committee to criticize and it has done it faithfully: but two points emerge:

(a) After all had been weighed, a majority of the Committee thought that the Scheme should go forward. That is to say it would not wish to alter the "no censure" answer.

(b) The Committee hoped for amendments in the course of time. I have reason to suppose that some of these amendments at least will be seriously taken into consideration as the Church develops. At least we may wisely await developments.

11. There are, however, two matters which are, as I gather, particular causes of anxiety among some Churchpeople at present, and to these I ought to refer.

The first is the fact that a footnote in the Basis of Union (though it is not in the constitution) reads as follows:

"The Uniting Churches accept the fundamental truths embodied in the Creeds named above [i.e. the Apostles' and the Nicene Creed] as providing a sufficient basis of union; but do not intend thereby to demand the assent of individuals to every word or phrase in them or to exclude reasonable liberty of interpretation, or to assert that those Creeds are a complete expression of the Christian Faith."

The note was put in to ease the situation for some in South India who are unaccustomed to being tied to verbal assent to a creed written in partly non-Biblical terminology. The comments of the Bishop of Derby's committee should be read. The note gives a liberty which

most people use in regard to such words in the creed as "ascended" and "descended." It has been argued that theoretically or if unwisely employed, the note could be held to admit all the heresies. But it must be remembered that the South India Church accepts the Holy Scriptures "as the supreme and decisive standard of faith," that every person about to be ordained in it is required "to affirm his sincere belief in the truths witnessed to by the Nicene Creed," that faith in the Blessed Trinity, the Incarnation, and the Atonement is unmistakably declared in the Governing Principles of the Church, and that one of the questions to be put to the new Bishops at their consecration is:

"Do you believe in Jesus Christ, God Incarnate and the Redeemer of the world? And in accordance with the revelation of God which He made, do you worship One God in Trinity and Trinity in Unity, Father, Son and Holy Spirit?"

The footnote as it stands is unfortunately worded, but there are, as I have shown, very strong safeguards against any improper use of it. The Bishop of Derby's report says: "The intentions . . . have throughout been fully orthodox as regards the faith of the Church." Here, as in some other points, we must be content to watch the way in which the Church develops before judging, while trusting in the meantime, as we have full reason for doing, the orthodox intention of those who will direct that development.

12. The other is a more complicated matter and one more difficult to make clear. There will for a time be in the South India Church side by side episcopally ordained ministers and others not so ordained. The constitution gives a pledge that "neither forms of worship or ritual nor a ministry to which they have not been accustomed or to which they conscientiously object will be imposed upon any congregation." There have been various explanations of this pledge which tend to darken counsel rather than to clarify it. The Joint Committee on Union passed a minute in 1934 and 1935 (allowed in the end by the Church of India, Burma, and Ceylon as by the other bodies) which in effect said that while conscience would always be respected, apart from conscience there was no bar to the placing of any minister of either kind anywhere in the Church: but they again and again stressed the fact that there shall be no infringement of conscience, and that it can be best safeguarded not by framing detailed regulations, but by assurances given and received in a spirit of confidence and love.

The question, of course comes to a head in regard to administration of the Holy Communion. Conscience is guarded. No Anglican or Anglican congregation can have a non-episcopally ordained

minister imposed upon them for this purpose. But will it sometimes happen by consent? Lambeth, 1930, appears to assume that it would never happen. Archbishop Temple said to convocation in May, 1943, "I am prepared to say without hesitation that when the Lambeth Conference of 1930 encouraged the Church of India, Burma, and Ceylon to go forward with the Scheme, it certainly interpreted it [the pledge] as meaning that a non-episcopally ordained minister would not be appointed to the charge of a previously Anglican Church, except in the rarest circumstances which would be such as to afford a manifest ground for exceptional action." His recollection was that though the conference had not said so, it was in their minds that there might be rare exceptions. The Bishops of the Church of India, Burma, and Ceylon quite recently reaffirmed the Lambeth interpretation of the pledge with the same possibility of rare exceptions. When the General Council of that Church made its final decision, it accepted the interpretation of 1934 and 1935 referred to above. The Joint Committee has further interpreted that interpretation as follows: "It is understood that during the period of unification, congregations will ordinarily continue to be served by the ministries to which they are accustomed, except where pastoral needs obviously demand other arrangements. The duly constituted authority within the united Church shall be sole judge of the urgency of such pastoral needs." That is very close indeed to what Archbishop Temple said.

It is clear that there will be no general interchange of the two ministries. But in rare cases when pastoral need obviously requires it (*i.e.*, when it is a choice between a non-episcopal ministry or none) and when no conscientious objection is made, it may happen that a former Anglican congregation will receive sacramental ministrations from a non-episcopally ordained minister.

Let me say again that this is not happening in the Church of England nor in a Church of our communion. The question is whether in view of this we can still have the limited relations which I have described above with former Anglicans within the South India Church. The question will be taken into consideration at Lambeth, 1948. All I am concerned with here is the question whether this situation is sufficient to re-

quire an alteration in our interim relations with former Anglicans.

Though much more could be said on this matter, I content myself with a reference to a resolution of Lambeth, 1930, which had no reference to South India. Resolution 42 referred to special areas in the mission field. While emphatically emphasizing the rule of our Church that the minister of the Sacrament of Holy Communion must be a priest episcopally ordained, it recognized that a bishop of the Anglican Communion may in his discretion sanction an exception to the general rule in special areas where the ministrations of an Anglican priest are not available for long periods of time or without travelling great distances. The resolution allows exceptions to be made in rare cases and in special areas, even in our own communion. South India is outside our communion; it is certainly a special area: its continuing rule will be episcopal ordination. Controlled exceptions in cases of pastoral need can hardly be sufficient reason for altering our interim relations with former Anglicans, in advance of Lambeth, 1948.

13. While, then, there will be anomalies and irregularities in the new Church for a time at least, there are, of course, other features which are wholly to be welcomed and which give great ground for hope that though the South India Church will not become a constituent part of the Anglican Communion, it may at length be in full communion with us. Not even at Lambeth, 1948, will any final decision be possible. The Church has to grow and prove itself in many ways. There is room for great hopes and real anxieties. Lambeth, 1948, will reach another interim decision. All I have tried to show is that on present evidence our interim attitude may well serve to cover the period until Lambeth, 1948, has spoken.

14. I have said and would finally repeat that, while according to that interim attitude the Church of England has no official relation to or communion with the South India Church as such, it has a great concern for it, if only because it contains a very large ex-Anglican element. The Anglicans who enter the South India Church are making a great sacrifice and a great venture of faith: so too are the other uniting bodies. From an Anglican point of view it is a matter for sober thankfulness that, if much is open to criticism, so much is wholly to the good. The former Anglicans will take with them the strength and richness of the Anglican tradition: it is what their brethren desire them to do. While our official relation to them, according to the interim policy, is as I have described it, all of us will wish them well, many will desire to support them.

I hope that I have helped by this review to clarify the situation and to remove some uncertainties.

THE LIVING CHURCH RELIEF FUND

Presiding Bishop's Fund

Anonymous, Ga.	\$500.00
Josephine E. Kimball	1.00
	<hr/> \$501.00

Stateless Children's Sanctuary

Previously acknowledged	\$1,672.04
In memory of Katie Swinden	10.00
	<hr/> \$1,682.04

A Catholic Approach to Reunion

III. The Problem of the Ministries

By Presbyter Peregrinus

IT IS illogical to say that the ministries of bodies following the presbyterian order are identical with the ministry of threefold orders, such as we have in the Episcopal Church. Neither in distribution of the functions of the ministry, nor in ethos, nor in history are these ministries identical. In saying this we do not mean to imply that these ministries are not ministries of Christ. The Episcopal Church is bound to follow the Lambeth Conference in recognizing that such ministries as those of the Presbyterian and Methodist Churches are real ministries of Christ. She is bound to do this, not because Lambeth has said so, but because of the fruits these ministries can show, which fruit cannot be attributed to Beelzebub or to any other spirit than the Holy Spirit. When we look at the ecclesiastical history of this country we are bound to admit that it was a good thing that the Methodist and Presbyterian, and many other ministries, preached the gospel and shepherded the people. It is obvious that the Episcopal Church, or for that matter all the Episcopal churches together, failed to cover the land. They did not have the men, the means, or the methods needed to care for the early settlers. Vast stretches of the United States would have been a pagan wilderness if it had not been for the Methodist circuit-rider, the Presbyterian, Baptist, or Disciple minister. Multitudes of holy persons have grown to real sanctity with no other ministrations than those of these bodies. If you are a stiff Churchman you can say "the wrath of man was turned to God's praise." If you are less strict you can say "God found these ministries and so He used them," or you can say "God's ancient ministry having failed him, he used these ministries rather than let the sheep perish," or you might go so far as to say "God raised up these ministries to make up for the failure of His ancient ministry." But whatever you say you have to admit that the grapes and figs of Christian sanctity, which we see in these bodies, did not grow on thorns and thistles.

NOT ANCIENT ORDERS

These ministries are obviously not the ancient threefold holy orders. In some cases they are very like the sort of ministry which we see in the primitive Church, but they lack the continuity which the old threefold orders possess. At the same time it has to be admitted that the present threefold orders, while

having identity and continuity with those of the primitive Church, are very greatly changed in appearance. The Presbyterian ministry is very like that which we see pictured in the Epistle of Clement and in St. Ignatius, except that the eucharistic type of worship has become so infrequent. In those epistles we see the bishop as a local minister, very like the rector of a city parish. He is the sole liturgical celebrant of the sacraments. He has a body of elders (presbyters) to assist him in administering the church discipline. They stand near him when he celebrates, but do not as yet celebrate themselves. He has a body of deacons who help in the service, and have the care of the church property. There is the body of faithful laity. The celebrant-bishop in street clothes stands behind the small holy table or sits upon his stool there. There is a strong resemblance to this in the Presbyterian minister, session of ruling elders, and board of deacons or managers. But it is a ministry *like* that of the early Church, but not identical with it. In Hollywood there is an exact replica of Stoke Pogis Church. It is like Stoke Pogis, but it is not Stoke Pogis. Westminster Abbey is very unlike the little original Church of St. Edward, yet it is that little church now grown into a great Gothic pile. It has continuity with the original Church. Had Calvin and the early Scottish reformers set bishops as ministers in all the parishes, and given them priests for their ruling elders, they would not only have made a good copy of primitive Church order, but have maintained continuity and have restored primitive congregational episcopacy. What they did was to set up a new ministry. It is possible that they took some presbyters of the old ministry to be their first ministers, but that is uncertain. (Would a priest of the old Catholic Church have been accepted in his orders as a minister?) But even so, to take presbyters and make them ministers of the parishes was like taking ruling elders and making them ministers of parishes. It is well known that a ruling elder in the Presbyterian Church is not allowed to celebrate the sacraments or preach. If a ruling elder wishes to be a minister, he must be reordained. His ordination as an elder does not suffice to make him a minister. Yet a retired minister may become a member of a kirk session in the parish where he lives, and he is not ordained again as a ruling elder.

This shows that there are really two

orders in Presbyterianism. The logical attitude at the Reformation would have been to have said "Presbyters have no right to preach or minister the sacraments. They are ruling elders." (The form for their ordination in the apostolic tradition of Hippolytus shows this.) "The bishop is the minister of the word and sacraments, and from now on only bishops will preach and administer the sacraments. The priests will return to their proper duties as the bishop's council to aid him in ministering discipline. The deacons will manage the temporalities of the Church. We must, therefore, set a bishop in each parish." This shows what Episcopalians think to be the flaw in the Presbyterian's restored primitive ministry. Presbyterians, and many other bodies that follow them, distribute the functions of the ministry between the minister and the Church courts. The minister never acts alone. Even for a sick communion, the Presbyterian minister should take with him two or more elders to constitute a Christian assembly.

The flaw in Anglican orders from the Presbyterian point of view is that we have altered the functions of bishop, presbyter, and deacon, and have also lost the constitutional character of the ministry. A Presbyterian minister cannot ordain and does not attempt to do so. He would repudiate John Wesley's individual action in ordaining Dr. Coke and others. It is the Church court which ordains. Thus the Presbyterian ministry and the threefold orders are seen to be different in the distribution of the functions. We distribute the functions among the three orders of the ministry, the bishop possessing the plenitude of ministry. They distribute them between the minister and the courts. The Church court of the presbytery possesses the plenitude of ministerial authority.

ETHOS

The two types of ministry differ again in ethos. Compare the average Presbyterian or Methodist minister's week's work with that of a priest in the Episcopal Church. While the two have been growing more alike, they are still very different. The ethos of the Presbyterian minister's ministry manifests itself in his pulpit ministry, the free type of worship with extemporary prayer, the pastoral care of the flock in conjunction with the kirk session. The ethos of the priest's ministry comes out in liturgical worship, frequent communions, sacramental ministry, pastoral care of a

especially personal type, that may head up in confession and absolution. The ministry of the word is not absent, but it takes a secondary place. The ministry of threefold orders is strong in the element of continuity. The Presbyterian ministries are strong in the element of constitutionality. Our orders ought to be very unsatisfactory to them from their point of view, because of the small amount of "say" accorded to the faithful laity and to the fellow presbyters in deciding upon the validity of a man's call to the ministry. It is true, however, that in the American Church the presbyters do have more "say" than elsewhere in the Anglican communion. It seems obvious that these two types of ministry are different. They are not identical. They are rather parallel. The Presbyterian ministry, for example, is a true ministry of Christ, but it is not Holy Orders in the old threefold ministry. Presbyterians do not divide the ministry into orders. A priest of the Episcopal Church is not a minister of the Presbyterian order. He is a minister in the second order of the old threefold ministry. Anglicans think their ministry perfectly satisfactory in continuity and constitutionality. Presbyterians may think it far from being perfectly constitutional or in keeping with primitive models. Presbyterians think their ministry perfectly satisfactory in continuity and in constitutionality. Anglicans may think it lacking in continuity. We may both argue about this and continue to dig up historical references for ages to come. It would seem better to say, "We see that the two ministries are similar but different. They are never identical at any given point. They are both ministries obviously used by God to evangelize and shepherd His people. Let us look on them as parallel ministries." Bishops, priests and deacons in one column; ministers and Church courts in another column.

PARALLEL MINISTRIES

In the primitive Church there were such ministers as prophets and evangelists, who do not seem to have been above or below bishops, presbyters, and deacons, but to have been parallel to them. The monks were mostly not in Holy Orders, nor were the early friars. They were real ministers of Christ, parallel to the threefold ministry. We can look upon the ministry of the reconstituted Church courts of Presbyterianism, and on the Methodist preachers sent forth by the conference in the same way. When a priest is professed as a member of a Religious Community, the service is very like an ordination. It takes place during the Eucharist. There are questions and answers and promises. The Father Superior prays for the Holy Spirit to assist. He lays his hands on the man's head, and in the course of the serv-

ice the man becomes a professed Religious. He does not receive Holy Orders, which he already has, nor does he deny his ministry. He receives another special parallel ministry. So if a priest were ordained to a Presbyterian ministry, it would be no farce to call upon the Holy Spirit to assist us. He would not receive Holy Orders, nor deny that he possessed them, but he would receive this other parallel ministry with its specially constitutional character, ethos, and history, and he would expect to receive grace in response to prayer. The same would be true of a Presbyterian minister accepting ordination to the priesthood. He would not deny his present ministry of presbyterial order, but he would receive Holy Orders as the Episcopal Church

has received the same, with its special continuity, sacramental ethos, and history, and its proper grace.

Before this could be done, there would have to be assurance on both sides that there was agreement as to the Faith.

An advantage of a man's receiving this fresh ordination would be the clear evidence it would provide (1) that he believed the ministry of the ordaining body to be a real ministry and not "utterly null and void," to use the Pope's words about our orders; (2) that he believed it to be a different ministry and not the threefold Holy Orders of the Episcopal Church. Question-begging words like "valid" and "invalid," "regular" and "irregular" are best avoided.

(To be concluded.)

That's My Church!

By Walter K. Putney

I WAS reading aloud an account of a very successful drive a little church had been making to get a new organ. When I finished, a 12-year-old boy who was visiting us, exclaimed,

"That's my church!"

There was pride in his voice and his eyes gleamed. His was true pride and, upon inquiry, I learned that he had been active in that drive. To be sure, he did not ride around in a car, soliciting people for funds, nor did he take part in the various sales that the ladies aid society had; but he had a little printing press and got out tickets for suppers and some simple little "fliers" that were sent by mail to friends of the church; so he was proud of doing something.

My mind went back to another little country church that I attended, as a boy and young man, when I spent summers on my uncle's farm. I heard the same thing said by an elderly man, one day, and snickered because it seemed so ridiculous that he should claim partnership in the little white church there in the country. He was poor, in every sense of the word, an object of ridicule and fun-making because of his lack of education and common sense. His family was poor—in some places it would have been called poor white trash. Yet they all went to church and it was a proud day for them when this man was asked to pass the contribution box at the Sunday service.

A short time later some of us boys were going by that church on a weekday. In front of it stood this man—the passer of the contribution plate—and with him were two strangers, about as poorly dressed as he was.

We heard him say, proudly, "This is my church."

That remark brought laughter to us unthinking boys but, years later, I thought of that incident, and with no feeling of making fun of that elderly passer of the contribution box. He was really doing something and was very pleased to be doing something *inside* the church, to have a part in the services each Sunday. Outside the church, he did some work. When a job of painting was necessary, he was one to join the others; when the church grounds needed clearing up, he worked; when sweeping of leaves or shovelling of snow had to be done, he gave his services. But he did not feel that he was really a partner in that church until he was asked to pass the contribution box.

Many large city churches have ministers of note; some have choirs that have sung to fame; others have wealth and thus are able to sustain outside activities that are of consequence. We do not wonder that a member of such a congregation proudly says, "That is my church!"

You can be proud of your church if you will do what you can each week. It may be that you can bake a better cake than others. All right, send such a cake to the next church supper. It may be that you can drive a car. Then pick up somebody at his or her home and bring an added member of the congregation. The Church is not intended for a handful of people to do its work. Every member can do something. Find out what that something is and do it. Then the Church will grow faster, more healthily, and you can justly and very proudly say, "That's my Church!"

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THE REV. CARROLL E. SIMCOX, EDITOR

Lewis on Miracles

MIRACLES: A PRELIMINARY STUDY. By C. S. Lewis. New York: Macmillans, 1947. Pp. 220. \$2.50.

The first thing I would say about this book is by way of mental preparation for your reading of it: you won't sit down and breeze through it in an hour of never-to-be-forgotten delight as you did with *The Screwtape Letters*. It isn't heavy reading in the sense of being ponderous and abstruse; but in the seriousness of both its style and method it is more like *The Problem of Pain* than any other Lewis book. The author's approach to the subject of miracles is via the nature of God and the nature of the universe, which is the only sound approach; but you can see for yourself that it lets you in for some hard and extensive thinking.

The first part of this study is devoted to the task of disposing of the stock objections to miracles which are begotten of modern Naturalism, the objections that say in effect that "miracles haven't happened, don't happen, and won't happen, because they can't happen—the world being what it is." If Mr. Lewis labors hard and long at establishing some things which you (perhaps) take for granted, remember that he isn't writing just for the convinced and converted but for the unconvinced and unconverted. The true greatness of C. S. Lewis as a Christian apologist lies in this very thing: his eagerness and ability to engage the intellectual foe of the Faith on his own ground. He is doing that here. If you are not one of the children of the so-called modern enlightenment who assume that what we call nature is "the whole show," blessed art thou; but most of your contemporaries are. And Lewis goes all the way out to meet them.

"This book," he tells us at the outset, "is intended as a preliminary to historical inquiry." This limitation of scope should be underscored: the author's real business in this book is not to prove this miracle or that, but rather to establish in our minds those truths about God and about God's world which bear directly upon the question: can miracles happen? About half of the book is devoted solely to this purpose. Having completed his prolegomenon, he goes on to consider "the Grand Miracle" of the Incarnation and the particular miracles associated with the incarnate life of the Son of God.

There are not so many flashing metaphors and sparkling epigrams per page as you might expect from having read the earlier Lewis books. The nature of

the subject itself clearly accounts for this. But there are some unforgettable passages to which you will return again and ever again: passages that are impressive more for their imaginative and evocative sublimity than for their cleverness and wit. To give but one example, this "parable" of the Incarnation:

"One may think of a diver, first reducing himself to nakedness, then glancing in mid-air, then gone with a splash, vanished, rushing down through green and warm water into black and cold water, down through increasing pressure into the death-like region of ooze and slime and old decay; then up again, back to colour and light, his lungs almost bursting, till suddenly he breaks surface again, holding in his hand the dripping, precious thing that he went down to recover. He and it are both coloured now that they have come up into the light: down below, where it lay colourless in the dark, he lost his colour too."

And there are nuggets innumerable, such as: death is "a penal obscenity";

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in the miracles of His earthly life "the incarnate God does suddenly and locally something that God has done or will do in general. Each miracle writes for us in small letters something that God has already written, or will write, in letters almost too large to be noticed, across the whole canvas of Nature"; God "is unspeakable not by being indefinite but by being too definite for the unavoidable vagueness of language."

I repeat: don't try to read this book for an evening's entertainment. Better read it as a devotional exercise in which your special intention is to love God with all your mind.

C. E. S.

The Fathers Translated

THE FATHERS OF THE CHURCH: A NEW TRANSLATION. Vol. I, *The Apostolic Fathers*. Ludwig Schopp, editorial director; translators of this volume Francis X. Glimm, Joseph M. F. Marique, S.J., and Gerald G. Walsh, S.J. New York: Cima Publishing Co., 1947. Pp. 401. \$4.

This book is the beginning of a very ambitious and important project, and it is in order here to say something about the general plan and prospect.

When completed the series will consist of 72 volumes, comprising approximately 72 Patristic works in translation, with introductory essays and notes. The Greek and Latin texts are not included.

The publisher is the Cima Publishing Company and I have given the address above. The volumes as they appear will cost \$4 each, but if you place a subscription order now the price will be \$3.60 per volume.

It is an exclusively Roman Catholic project. But from my examination of the first volume I can assure you that the editorial work is distinctly and emphatically critical, not sectarian. The contributions of authorities like Harnack and Kirsopp Lake to our knowledge of Patristic literature are freely acknowledged and used. If the series, when completed, turns out to be valuable propaganda for Rome by enhancing the prestige of Roman scholarship in this country nobody will have cause for just complaint. The men who have undertaken this great project deserve the gratitude of all Christians and, on the basis of their progress thus far, our warm congratulations. They have made a splendid start.

This first volume contains the works of St. Clement of Rome, St. Ignatius of Antioch, St. Polycarp, and the writings known as the Martyrdom of St. Polycarp, the Didache, the Letter of Barnabas, the Shepherd of Hermas, the Letter to Diognetus, and the Fragments of Papias. The translation is noteworthy

Underneath are the Everlasting Arms

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Have you ever come HARD upon some serious illness, some stark grief, some problem affecting your livelihood or business, the contemplation of old age with its possible sorrows, bitternesses and loneliness,—aye, and the contemplation of death itself?

Somehow, in these emergencies of life, everything and everybody seems to slip away from us in the deep, great hours of crisis (even those who love us dearly), and there remains no one but God and us. No other. Just the two of us. Ever been there? WE HAVE.

Well, what happens? Do we writhe and shriek, inwardly and outwardly?

Do we babble like cowards? Do we profess one thing in days of ease, and cringe and cry and act something else in the hour of trial? These are the hours that try and test us and our faith. May we make a suggestion from out our own life? In those dread hours, after having done all you have been led to do in your own behalf by self effort, then, in one great leap or act of faith, cast yourself back into the everlasting arms of God, and be at rest, for He will SURELY meet you in your hour of need. He NEVER fails those who call upon Him in faith, but He DOES require that we make that act of faith. The full words of our "text" are: "The eternal God is thy refuge, and underneath are the everlasting arms." Now, try and find out for yourselves where these words are located in your own Bible. Then make them LIVE and WORK for you in your times of distress.

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at once for its fidelity to the Greek and for the clear, natural, "modern" English of the finished work. If this volume is typical of what is to come, the series is going to be a monumental achievement.

I feel moved to say one more thing: there is a general assumption that the Patristic writings are for scholars and specialists only, and valuable for purposes of learned controversy only. This assumption is fantastically false and incalculably harmful. The "Fathers" wrote different things for different purposes, of course; but the Patristic literature by and large was popular literature at the time of its appearance. There is no intrinsic reason at all why it should not be so today. Anglicans ought to have a special interest in this project. The "appeal to antiquity" is the traditional basis of the case for Anglicanism. It is still as much so as it was in the days of Hooker or Newman. But American Episcopalians as a rule are scandalously ignorant of the Fathers. We shall have less excuse for this ignorance now that our Roman brethren are putting this work in our hands.

Take my word for it: you will find the Fathers as presented in this edition as readable and enjoyable as any contemporary religious writing could possibly be—and a thousand times more valuable.

C. E. S.

Cowley's Jubilee Volume

COWLEY SERMONS. Thirty sermons preached in the Church of the Cowley Fathers at Oxford since its dedication in 1896. Mowbrays, 1947 (distributed in U.S.A. by Morehouse-Gorham). Pp. 220. \$2.95.

This is the jubilee volume of the Conventual Church of the Society of St. John the Evangelist. The sermons included have been chosen from among the thousands that have been delivered in that famous church during the past fifty years. Among the more illustrious preachers whose sermons are to be found here are Dr. Paget, late Bishop of Oxford; Dr. Gore, late Bishop of Oxford; Dr. Kirk, present Bishop of Oxford; and Frs. Sanday, Wilfred Knox, Waggett, and Bull. Some of the best sermons are from less well known men—most of them Cowley Fathers.

Obviously there is great variety among the sermons, as in any anthology, and some diversity of merit. But there isn't a single second-rate sermon in the lot. A good number of them can only be characterized as magnificent. A careful study of these sermons will give practical guidance and genuine inspiration to all who preach, and whether you preach or not you will find this volume excellent spiritual reading. If you do not as a rule

"go for" published sermons, you won't regret it if you make an exception in this case. Some of these sermons are such that you will return to them again and again.

C. E. S.

Prayer

PRAYER AND ITS POWER. By C. Havig-Gjelseth, translated from the Norwegian by B. H. J. Habel. Minneapolis: the Augsburg Publishing House, 1947. Pp. 99. 75c.

This is a devotional rather than critical book on prayer, commendable for its simplicity, warmth, and the courageously Christian faith it manifests. The author is at least willing to let the case for prayer stand or fall with the evidence for believing that God answers prayer.

The strength of this apologia lies in the numerous examples drawn from life of the power of prayer. But as a statement of the case for prayer it is weakened by two serious defects: first, the rigid fundamentalism of the author's approach to the Biblical testimonies to prayer. Not all of us find the Biblical account of Joshua effecting a stoppage of the sun and moon in their courses by prayer a very convincing "proof" of prayer. Is our faith weak, or our judgment sound, if we hesitate to try such a trick ourselves? And secondly, to cite one case after another of apparently "answered" prayers, as this writer does, is begging the sceptic to bring forth his array of apparently "unanswered" prayers.

Perhaps the fairest comment to make is that this book will edify those who already know the power of prayer. It is not much good for sceptics.

C. E. S.

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MILWAUKEE

One Hundred Years a Diocese

As the culmination of months of arrangement and a week or two of last minute preparations, the diocese of Milwaukee is ready to celebrate the 100th anniversary of its organization.

Major events of the centennial, council, and synod have been scheduled for Tuesday, September 30th, through Thursday, October 2d; but, in addition, September 28th has been designated as Centennial Sunday. Clergy of the diocese will on that day preach on the history of the Church in Wisconsin.

At the centennial banquet at the Pfister Hotel on October 1st, Milwaukee will formally welcome Bishop Sherrill to the diocese for his first visit since he became Presiding Bishop of the Church. Bishop Sherrill is, however, known to many Churchmen of the diocese, and there is between the Presiding Bishop and Bishop Ivins of Milwaukee a strong personal friendship.

The Presiding Bishop will probably arrive in Milwaukee sometime on Wednesday; possibly he will be present at the great service of Solemn High Mass at All Saints' Cathedral at 10:30 A.M. The Presiding Bishop will stay at the Hotel Astor, as will the Very Rev. Edward Randolph Welles, grandson and namesake of Wisconsin's third bishop, and dean of the cathedral in Buffalo, N. Y. Dean Welles will be the preacher at the Solemn High Mass.

The Pfister Hotel will be the headquarters of delegates to Synod and of Bishops Sturtevant of Fond du Lac, Es-

sex of Quincy, Page of Northern Michigan, and Horstick of Eau Claire.

Each of the 13 dioceses in the province is allowed four clerical and four lay delegates to Synod and five delegates to the provincial Auxiliary meeting. Seventy-five per cent of these Synod delegates (about 125 persons) are planning to come to Milwaukee.

Each of the 34 parishes and 28 missions in the diocese is allowed four lay delegates to council and four delegates to the diocesan Auxiliary meeting. About 80 of the lay delegates and almost all of the 45 active parochial clergy are expected to be present.

The Ven. William Dawson, Archdeacon of Milwaukee, who is in charge of reservations, has received nearly 600 reservations for the centennial banquet.

Bishop Ivins will be the celebrant at the Solemn High Mass on October 1st, assisted by Bishops Sturtevant and Horstick. The Polish National Bishops of Milwaukee and Chicago and bishops of the Greek, Russian, and Serbian Orthodox Churches here have been invited to be in the sanctuary.

Altar flowers for this service will be given by Milwaukee's "daughter diocese," Fond du Lac; flowers for the centennial banquet, by the "granddaughter diocese," Eau Claire.

The following places of meeting were not listed in the published program of events:

Delegates to the diocesan Auxiliary will meet at 9:30 A.M., September 30th, in the cathedral proper. They will adjourn for luncheon to the Summerfield Methodist Church, 728 E. Juneau Ave.

On October 1st provincial Auxiliary delegates are lunching at the College Women's Club. On October 2d they will attend the joint provincial luncheon for men and women at the Cathedral Guild Hall.

The chairman in charge of arrangements for the centennial is the Rev. Harold Wagner. His new book, *The Episcopal Church in Wisconsin, 1847-1947*, will be on sale in the office of Archdeacon Dawson.

NEW YORK

Annual Clergy Conference

Bishop Gilbert of New York has issued the invitations for the annual conference of the clergy of the diocese of New York. It will be held September 30th to October 1st, in the U. S. Hotel Thayer, West Point, N. Y. The speakers on the first day, and their subjects, will be: Bishop Gilbert, "Introduction"; Bishop Manning, "Greetings"; the Rev. Dr. Horace W. B. Donegan, "The Evangelistic Program of the Church"; the

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Rev. Leland B. Henry, "Christian Social Relations in the Parish"; the Very Rev. Dr. Hughell E. W. Fosbroke, "Deepening Our Spiritual Life."

On the second day, the speakers, and their subjects will be: The Rev. Charles H. Cadigan, "The Church's Work with Students," and Theodor Oxholm, "The Program of the Church."

The conference begins with luncheon on the opening day. Evening Prayer will be said at 5 PM. On the second day, there will be a celebration of the Holy Eucharist at 8 PM, Morning Prayer at 10:15 AM, and closing prayers at 12 noon.

CHICAGO

Fr. Bell's Activities Change

The Rev. Canon Bernard Iddings Bell, who for the past two years has been consultant on education to the Bish-

op of Chicago, will devote his entire time after January 1st to lecturing, writing, and preaching on religion and education in relationship to the American cultural picture.

Fr. Bell came to the diocese of Chicago in 1945 to advise about the Episcopal Church's activities in religious education at Seabury-Western Theological Seminary; at St. Luke's Church, Evanston; and at the University of Chicago.

LONG ISLAND

Fr. Penny to Receive VFW Medal

The Rev. Wilfred F. Penny, rector of St. James' Church, Franklin Square, N. Y., has been selected as the 1947 recipient for the annual citizenship medal of the Franklin Square Veterans of Foreign Wars.

Fr. Penny was responsible for the Field Mass said every fourth of July

during the war, and the daily remembrance of every serviceman in the community.

The presentation will be made at the fourth annual military ball to be held at the Floral Park Masonic Temple on November 22d.

ACU CYCLE OF PRAYER

September

28-30. St. Mary's Convent, Valhalla, N. Y.

October

1. St. Mary's Convent, Racine, Wis.
2. Convent of St. Saviour, San Francisco
3. St. Mary's Convent, Chicago
4. St. Mary's Convent, Sewanee, Tenn.

CHURCH CALENDAR

September

28. 17th Sunday after Trinity
29. St. Michael and All Angels
30. Tuesday



CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



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ST. FRANCIS' The Cowley Fathers
2514 W. Thorndale Ave.
Sun Masses 8, Low; 9:30 Sung with instr; 11. Low with hymns & instr; Daily: 7; C Sat 7:30-8:30 & by appt

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9, & 11 (High)

ST. MATTHEW'S Rev. F. Ricksford Meyers
2019 St. Antoine St.
Sun Masses 7:30, 10, 9:40 MP; Wed & HD Low Mass 9:30

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:30 & 11

MADISON, WIS.

ST. ANDREW'S
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays 7:15 HC (Wed 9:30) Confessions Sat 5-6, 7:30-8

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Tues & HD 10

Key—Light face type denotes AM, black face, PM; anno, announced; appt, appointment; B, Benediction; C, Confessions; Ch, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; v, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP, 4 EP; 11 & 4 Ser; Weekdays: 7:30, (also 9:15 HD & 10 Wed), HC; 9 MP; 5 EP sung. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; Weekdays: HC Wed 8, Thurs & HD 10:30
The Church is open daily for prayer

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Herbert J. Glover, v, Rev. George E. Nichols, c
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Weekdays: HC Daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12 Confessions: Sat 4-5 & by appt

ST. JAMES' Rev. H. W. B. Donegan, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4 Evening Service & Ser; Weekdays: HC Wed 7:45 & Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th & 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily ex Sat 12:10

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

PALATKA, FLORIDA

ST. MARK'S Rev. W. Pipes Jones, B.D., r
Sun 7:30 & 11
Saints' Days 10:30

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T. Frifer, Th.B.; Rev. Francis Voelcker, B.D.
Sun: Holy Eu 8, Mat 10:30, Sung Eu & Address 11, EP 4; Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thurs & HD 9:30; Lit Fri 7:40, EP & Int 5:30 Daily Confessions: Sat 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N. Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC: 8 daily, Fri 7:30 & 10:30. HD 10:30

ST. LOUIS, MO.

TRINITY Rev. John A. Richardson
N. Euclid at Washington
Masses: 1st Sun 7 & 11; Other Sun 7:30 & 11: Wed 9:30; Thurs 10

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30, & 11; Thurs 10:30 HC; HD 9:15 HC

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev. William C. Cowles, ass't
Sun Masses 8, 11; Daily 7:30; Wed 7

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. Dubois, S.T.B.
46 Que Street, N.W.
Sun Masses: Low 7:30 & 11, Sung 9:30
Daily: 7; Confessions Sun 8:45-9:15

EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard Williams, Th.B.; Rev. Francis Yermal, Litt.D.
Sun 8 HC, 11 MP, 8 EP; 1st Sun, HC 11, 8; Thurs 11, 12 HC

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utica
Rev. Osborn R. Littleford, r; Rev. David I. Horning, associate; Rev. William R. Cook, c
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs 9:30; HD 9:30

CHANGES

Appointments Accepted

The Rev. Robert E. Appleton, formerly curate of St. Peter's, Westchester, N. Y., is now assistant of St. Michael and All Angels, Wuhu, China.

The Rev. John Q. Beckwith, Jr., rector of St. Timothy's, Wilson, N. C., will become rector of St. Luke's, Charleston, S. C., on November 1st, and may be addressed there.

The Rev. Stuart D. Frazier, formerly superintending presbyter of Cheyenne River Mission, S. D., is now priest in charge of All Angels', Spearfish, S. D., and St. James', Belle Fourche, S. D. Address: 1044 Fifth St., Spearfish, S. D.

The Rev. Sumner Guerry, formerly rector of the Church of the Epiphany, is now priest in charge of Calvary Church, Cleveland, and Grace Church, Rosedale, Miss. Address: Cleveland, Miss.

The Rev. Thomas G. Johnson, assistant of Emmanuel, Cleveland, Ohio, will become rector of St. Paul's, Goodland, Kans., on October 15th, and may be addressed there.

The Rev. James D. Reasner, assistant of St. Mark's, Toledo, Ohio, will become rector of St. Matthew's Church, Toledo, Ohio, on October 1st, and may be addressed there.

The Rev. Sturgis Lee Riddle, assistant minister of St. Thomas', New York, will become rector of St. James' American Church, Florence, Italy, in October.

The Rev. George A. Taylor, rector of St. Paul's, Albany, N. Y., will become rector of St. David's, Baltimore, Md., on October 6th. Address: 4704 Roland Ave., Baltimore 10, Md.

The Rev. Charles Noyes Tyndell, rector of Calvary, Front Royal, Va., will retire on October 1st, and will become rector emeritus of the parish. Address: 103 S. Stewart St., Winchester, Va.

The Rev. Harold E. Wagner, vicar of St. Peter's, West Allis, Wis., will become rector of St. Mark's, South Milwaukee, Wis., on October 15th. Address: 1310 Rawson Ave., South Milwaukee, Wis.

The Rev. Marsden E. Whitford, rector of St. Paul's, Alton, Ill., will become field supervisor of the Tuller Schools, Washington, Conn., on October 1st, and may be addressed in care of the Tuller School, Washington, Conn.

Changes of Address

The Rev. David W. Barre, formerly addressed at 16 W. Gordale St., Columbus, Ohio, should now be addressed at Box 4056, Station H, in that city.

The Rev. William J. Brown, formerly addressed at Federalburg, Md., should now be addressed at 23 Wright Street, Hurlock, Md.

The Rev. L. Franklin Evenson, formerly ad-

ressed at Box 540, McMinnville, Oreg., should now be addressed at 414 Fifth St., in that city.

The Rev. E. B. Guerry, formerly addressed at 172 Rutledge, Charleston, S. C., should now be addressed at RFD 6, in that city.

The Rev. C. Edward Hopkins, formerly addressed at 1514 Lincoln Ave., St. Paul, Minn., should now be addressed at 392 North Miss River Blvd., in that city.

The Rev. Alford B. Lauenborg, formerly addressed at 18 North Manatee Ave., Arcadia, Fla., should now be addressed at 20 E. Pleasant St., Avon Park, Fla.

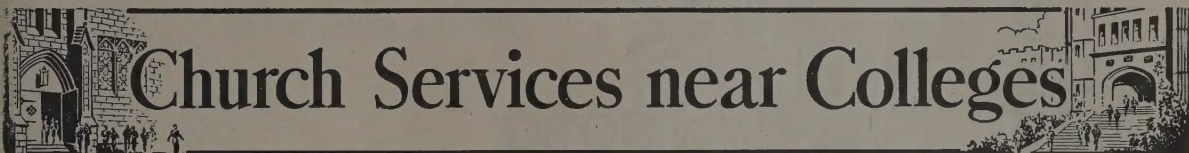
Ordinations

Priests

Minnesota: The Rev. Marvin Nordmeier was ordained to the priesthood by Bishop Keeler of Minnesota on September 17th in Grace Church, Pine Island, Minn. He was presented by the Very Rev. C. R. Allen, and the Rev. Richard R. Emery preached the sermon. Mr. Nordmeier is to be priest in charge of Grace Church, Pine Island, Minn., and should be addressed at Faribault, Minn.

Lay Workers

Miss Phyllis A. Osborn will become the director of Christian education at St. John's Church, Lynchburg, Va., and may be addressed there.



Church Services near Colleges

BENNETT JUNIOR COLLEGE

Rev. H. Ross Greer, r
ARLACE
Milbrook, New York
Services: 8:30 and 11 Every Sunday

BOSTON COLLEGES AND

HARVARD, RADCLIFFE, M. I. T.

CHRIST CHURCH Cambridge, Mass.
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg, Chap
Sun 8, 9, 10, 11:15, 8; Canterbury Club 6:30

TRINITY CHURCH Rev. Theodore P. Ferris, r
Rev. Norman Spicer, Minister to Students
Sun 8, 11, 7:30; Canterbury Club 6

BRADFORD JUNIOR COLLEGE

TRINITY Rev. Lewis Houghton
Faverhill, Massachusetts
Sun 8, 9:30, 11; Wed & HD 8:30

BROWN UNIVERSITY

ST. STEPHEN'S Providence, R. I.
Rev. Paul Van K. Thompson, r; Rev. Warren R. Ward, c
Sun 8, 9:30, 11, 5 EP; Daily 7:10, 7:30, 5:30 EP

BUFFALO UNIVERSITY

NEW YORK STATE TEACHERS COLLEGE

ST. JOHN'S Rev. Walter P. Plumley, r
Colonial Circle, Buffalo, N. Y.
Sun 8 & 11, HD 10:30

UNIVERSITY OF CALIFORNIA

ST. MARK'S Rev. Russell B. Staines, r
Berkeley, California
Sun 7:30, 11 and 7; Canterbury Club Sun 6
Weekdays: 12:10 Tues and Fri

CARROLL COLLEGE

ST. MATTHIAS' Waukesha, Wis.
Rev. F. William Lickfield, r; Rev. Ralph S. Nanz, Ph.D.
Sun 7:30, 10:45; Daily 7:30

UNIVERSITY OF CHICAGO

ROCKEFELLER MEMORIAL CHAPEL
59th St. & Woodlawn Ave.
Canon Bernard Iddings Bell, Litt.D.
Sun 8:30 to 9:15 Sung Eu when the University is in session.

COLUMBIA UNIVERSITY

ST. PAUL'S CHAPEL
New York City
Sun MP and Ser 11; HC 9; Daily (except Sat) 8

DUKE UNIVERSITY

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY
Durham, N. C.
Sun HC 9 (Univ Chapel), 6:30 Canterbury Club;
Mon HD 9 (St. Philip's)

KEY—Light face type denotes AM, black face, PM; Chap, Chaplain; C, Confessions; c, curate; EP, Evening Prayer; Eu, Eucharist; HC, Holy Communion; HD, Holy Days; MP, Morning Prayer; r, rector; Ser, Sermon; v, vicar.

HUNTER COLLEGE

ST. JAMES' New York City
Rev. H. W. B. Donegan, D.D., r
Sun 8, 11; Wed 7:45; Thurs 12, HC

UNIVERSITY OF ILLINOIS

CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.
Rev. William Ward, S.T.M., Chap
Sun 9, 11, HC; Canterbury 6

UNIVERSITY OF IOWA

TRINITY PARISH Iowa City, Iowa
Rev. Frederick W. Putnam, r; Rebecca H. Davis, college worker
Sun 8, 10:45; Canterbury Club 5:30; Wed 6:45, 10 HC; HD 6:45 and as announced

UNIVERSITY OF MAINE

ST. JAMES Rev. Hobart Jude Gary
Old Town, Maine
Sun 10:45, 5:30 (Adoration 2nd Sun); Daily 8:30, 5; C by appt

MILWAUKEE-DOWNER, STATE TEACHERS

ST. MARK'S Rev. Killian Stimpson
2604 N. Hackett Avenue, Milwaukee 11, Wis.
Sun 8, 9:30, 11

UNIVERSITY OF NEBRASKA

UNIVERSITY EPISCOPAL CHURCH, Lincoln, Nebr.
Rev. L. W. McMillin, Priest in Charge
Sun 8:30, 11; Others as announced

UNIVERSITY OF NEW HAMPSHIRE

EPISCOPAL CHAPLAIN'S OFFICE, N. H. HALL
Rev. Randall C. Giddings, Chap Durham, N. H.
CHAPEL, N. H. HALL: Wed & HD 7 HC
MURKLAND HALL: Sun 8 HC, 9:30 MP, Canterbury Club: 2 & 4, Thurs 6

NEW JERSEY COLLEGE FOR WOMEN

ST. JOHN THE EVANGELIST, New Brunswick, N. J.
Rev. Horace E. Perret, Th.D., r
Sun 8, 11; Wed and HD 9:30

ROLLINS COLLEGE

ALL SAINTS' Rev. James L. Duncan, r
Winter Park, Florida
Sun 7:30, 9:30, 11; MP & HC Tues, Thurs, Fri 7:30, Mon, Wed, Sat 9:45; Canterbury Club monthly

SALEM COLLEGE & ACADEMY

ST. PAUL'S Rev. James S. Cox, r
Winston-Salem, N. C.
Sun 8, 9:45, 11

SULLINS COLLEGE

VIRGINIA-INTERMONT COLLEGE

KING COLLEGE Bristol, Virginia
EMMANUEL Rev. Maurice H. Hopson, B.D., r
Sun 8, 11; Thurs 10

UNIVERSITY OF TEXAS

ALL SAINTS' CHAPEL and GREGG HOUSE STUDENT CENTER 209 W. 27th St., Austin, Texas
Rev. Joseph Harte, r; Rev. Balfour Patterson, Chap
Sun 8, 10, 11; Canterbury Club 6
Daily 7 and 5:30

TEXAS COLLEGE OF ARTS & INDUSTRIES

EPIPHANY Rev. H. Paul Osborne, Chap.
Kingsville, Texas
Sun 8, 9:45, 11; Fri & HD 9:30

UNION COLLEGE

ST. GEORGE'S Rev. G. F. Bambach, B.D., r
Schenectady 5, N. Y.
Sun 8, 11, 7:30; HC, HD, Tues and Thurs 10; Daily: MP 9:30, EP 5

WELLESLEY COLLEGE

PINE MANOR, DANA HALL Wellesley, Mass.
ST. ANDREW'S Rev. Charles W. F. Smith; Miss Elizabeth Eddy
Rev. Charles W. F. Smith; Miss Elizabeth Eddy
Sun 7:30, 9:50, 11; Thurs at College Little Chapel 7; Canterbury Club Fri 5:30

WELLS COLLEGE FOR WOMEN

ST. PAUL'S Rev. T. J. Collier, r
Aurora, N. Y.
Sun 7:30, 9:45, 11; HD and Fri 7

UNITED STATES NAVAL ACADEMY

ST. ANNE'S Rev. C. E. Berger
Annapolis, Md.
Sun 7:30, 9:30, 11, 8; HD 7:30 & 10

UNIVERSITY OF WISCONSIN

ST. FRANCIS' HOUSE Rev. Carroll E. Simcox, Chap
1001 University Ave., Madison 5, Wis.
Sun HC 8:30, 10:30; Evensong 7; Mon, Wed, Fri HC 7; Tues & Thurs 8; Sat 9; EP Daily 5; C 7-8

WOMAN'S COLLEGE

OF THE UNIVERSITY OF N. C.
ST. MARY'S HOUSE Rev. Carl F. Herman, Chap
Greensboro, North Carolina
Sun 8, 7; Wed 7

J. WIPPELL & Co., Ltd., ENG.

ESTABLISHED 18th CENTURY

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Wippell

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SPECIAL NOTICE

Mr. HENRY B. FORD, representing J. WIPPELL & CO., Ltd., will be making a special short visit to the following cities:

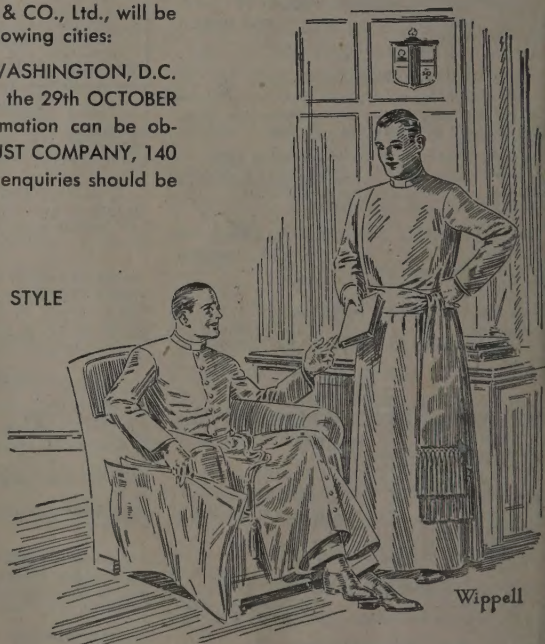
BOSTON, NEW YORK CITY, PHILADELPHIA, WASHINGTON, D.C. CHICAGO, TORONTO and MONTREAL, from the 29th OCTOBER to the 15th DECEMBER, 1947. Further information can be obtained from Mr. FORD, at the GUARANTY TRUST COMPANY, 140 BROADWAY, NEW YORK CITY, to whom all enquiries should be sent

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